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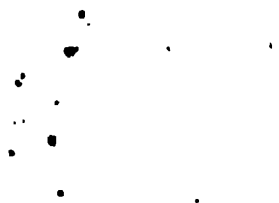


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A COMMENTARY
ON THE
EPISTLES AND GOSPELS IN THE BOOK
OF COMMON PRAYER,

EXTRACTED FROM
Writings of the Fathers of the Holy Catholic
Church, Anterior to the Division of
the East and West,

BY A LAY MEMBER OF THE CHURCH ;

WITH AN INTRODUCTORY NOTICE BY THE
DEAN OF ST. PAUL'S.

In Four Parts.
PART III.—TRINITY.



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TRINITY SUNDAY.

FOR THE EPISTLE.

REV. iv.

“After this I looked, and behold, a door was opened in heaven,” &c.

After this I beheld, and lo, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me ; saying, Come up hither.

Since the door is shewn to be opened, it is manifest that previously it had been closed to men. And it was sufficiently and fully laid open when Christ ascended with His Body to the Father into heaven. Moreover, the first voice which he had heard when he says that it spoke with him, without contradiction condemns those who say that one spoke in the Prophets, another in the Gospel ; since it is rather He Himself Who comes, that is, the same Who spake in the Prophets. For John was of the circumcision, and all that people which had heard the announcement of the Old Testament was edified with his word.

That very same voice, said he, that I had heard, that said unto me, Come up hither.

That is the Spirit, whom a little before he confesses that he had seen walking as the Son of man in the midst of the golden candlesticks. And he now gathers from Him what had been foretold in similitudes by the Law, and associates with this Scripture all the former prophets, and opens up the Scriptures. And because our Lord invited in His own Name all believers into heaven, He forthwith poured out the Holy Spirit, who should bring them to heaven. He says :—

Immediately I was in the Spirit.

And since the mind of the faithful is opened by the

Holy Spirit, and that is manifested to them which was also foretold to the fathers, he distinctly says :—

And behold, a throne was set in heaven. The throne set: what is it but the throne of judgment and of the King?

And he that sate upon the throne was, to look upon, like a jasper and a sardine stone.

Upon the throne he says that he saw the likeness of a jasper and a sardine stone. The jasper is of the colour of water, the sardine of fire. These two are thence manifested to be placed as judgments upon God's tribunal until the consummation of the world; of which judgments one is already completed in the deluge of water, and the other shall be completed by fire.

And there was a rainbow round about the throne.

Moreover, the rainbow round about the throne has the same colour. The rainbow is called a bow from what the Lord spake to Noah and his sons^a, that they should not fear any further deluge in the generation of God, but fire. For thus He says: I will place My bow in the clouds, that ye may now no longer fear water, but fire.

And before the throne there was, as it were, a sea of glass like to crystal.

That is the gift of Baptism, which He sheds forth through His Son in time of repentance, before He executes judgment. It is, therefore, before the throne, that is, the judgment. And when he says a sea of glass like to crystal, he shews that it is pure water, smooth, not agitated by the wind, not flowing down as on a slope, but given to be immoveable as the house of God.

And round about the throne were four living creatures.

The four living creatures are the four Gospels.

The first living creature was like to a lion, and the second was like to a calf, and the third had a face like to

^a Gen. ix.

a man, and the fourth was like to a flying eagle; and they had six wings, and round about and within they were full of eyes; and they had no rest, saying, Holy, Holy, Holy, Lord God Omnipotent. And the four and twenty elders, falling down before the throne, adored God.

The four and twenty elders are the twenty-four books of the Prophets and of the Law, which give testimonies of the judgment. Moreover, also, they are the twenty-four fathers,—twelve Apostles, and twelve patriarchs. And in that the living creatures are different in appearance, this is the reason: The living creature like to a lion designates Mark, in whom is heard the voice of the lion roaring in the desert. And in the figure of a man, Matthew strives to declare to us the genealogy of Mary, from whom Christ took flesh. Therefore, in innumrating from Abraham to David, and thence to Joseph, he spake of Him as if of a man; therefore, his announcement sets forth the image of a man. Luke, in narrating the priesthood of Zacharias, as he offers a sacrifice for the people, and the angel that appears to him with respect of the priesthood, and the victim in the same description bore the likeness of a calf. John the Evangelist, like to an eagle hastening on uplifted wings to greater heights, argues about the Word of God. Mark, therefore, as an Evangelist, thus beginning: "The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet; The voice of one crying in the wilderness," has the effigy of a lion. And Matthew, "The book of the generation of Jesus Christ, the Son of David, the son of Abraham;" this is the form of a man. But Luke said: "There was a priest, by name Zachariah, of the course of Abia, and his wife was of the daughters of Aaron:" this is the likeness of a calf. But John, when he begins, "In the beginning was the Word, and the Word was with God, and the Word was God," sets forth the likeness of a flying eagle. Moreover, not only do the Evangelists express

their four similitudes in their respective openings of the Gospels, but also the Word itself of God, the Father Omnipotent, which is His Son our Lord Jesus Christ, bears the same likeness in the time of His Advent. When He preaches to us, He is, as it were, a lion and a lion's whelp; and when, for man's salvation, He was made man to overcome death, and to set all men free, and that He offered Himself a Victim to the Father on our behalf, He was called a calf. And that He overcame death, and ascended into the heavens, extending His wings and protecting His people, was named a flying eagle. Therefore, these announcements, although they are four, yet are one, because it proceeded from one mouth. Even as the river in Paradise, although it is one, was divided into four heads. Moreover, that for the announcement of the New Testament, those living creatures had eyes within and without, shews the spiritual providence which both looks into the secrets of the heart, and beholds the things which are coming after, that are within and without.

Six wings.

These are the testimonies of the books of the Old Testament. Thus, twenty and four make as many as there are elders sitting upon the thrones. But as an animal cannot fly unless it have wings, so, too, the announcement of the New Testament gains no faith unless it have the fore-announced testimonies of the Old Testament, by which it is lifted from the earth, and flies. For in every case, what has been told before, and is afterwards found to have happened, that begets an undoubting faith. Again, also, if wings be not attached to the living creatures, they have nothing whence they may draw their life. For, unless what the Prophets foretold had been consummated in Christ, their preaching were in vain. For the Catholic Church holds these things, which were both before predicted, and afterwards accomplished.

And it flies, because the living animal is reasonably lifted up from the earth. But to heretics who do not avail themselves of the prophetic testimony, to them also there are present living creatures; but they do not fly, because they are of the earth. And to the Jews who do *not* receive the announcement of the New Testament, there are present, wings; but they do not fly, that is, they bring a vain prophesying to men, not adjusting facts to their words. And the books of the Old Testament that are received are twenty-four, which you will find in the epitomes of Theodore. But, moreover, as we have said, four and twenty elders, patriarchs, and Apostles, are to judge His people. For to the Apostles, when they asked, saying, "We have forsaken all that we had, and followed Thee: what shall we have^b?" our Lord replied, "When the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." But of the fathers also who should judge, says the patriarch Jacob, "Dan also himself shall judge his people among his brethren, even as one of the tribes in Israel^c."

And from the throne proceeded lightnings, and voices, and thunders, and seven torches of fire burning.

And the lightnings, and voices, and thunders, proceeding from the throne of God, and the seven torches of fire burning, signify announcements, and promises of adoption, and threatenings. For lightnings signify the Lord's Advent, and the voices the announcements of the New Testament, and the thunders that the words are from heaven. The burning torches of fire signify the gift of the Holy Spirit, that it is given by the wood of the Passion. And when all these things were doing, he says that all the elders fell down and adored the Lord; while the living creatures—that is, of course, the actions recorded in the Gospels and the teaching of the Lord—gave Him glory and

^b St. Matt. xix. 27, 28.

^c Gen. xlix. 16.

honour^d. In that they had fulfilled the word that had been previously foretold by them, they worthily, and with reason, exult, feeling that they have ministered the mysteries and the word of the Lord. Finally, also, because He had come Who should remove death, and Who alone was worthy to take the crown of immortality, all for the glory of His most excellent doing, had crowns.

And they cast their crowns under His feet.

That is, on account of the eminent glory of Christ's victory, they cast all their victories under His feet. This is what, in the Gospel, the Holy Spirit consummated by shewing. For when about finally to suffer, our Lord had come to Jerusalem, and the people had gone forth to meet Him, some strewed the ground with palm-branches cut down, others threw down their garments, doubtless these were setting forth two peoples,—the one of the patriarchs, the other of the prophets; that is to say, of the great men who had any kind of palms, of their victories against sin, and cast them under the feet of Christ, the Victor of all. And the palm and the crown signify the same things, and these are not given, save to the victor^e.

THE GOSPEL.

ST. JOHN iii. 1—15.

“**There was a man of the Pharisees,
named Nicodemus,**” &c.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher

^d The living creatures are held to be the Gospels, or the acts and teaching of our Lord narrated in them.

^e Victorinus; translated by the Rev. R. E. Wallis, Ph. D., in the Ante-Nicene Christian Library.

come from God: for no man can do the miracles that Thou doest, except God be with him.

Nicodemus yet lingers below, has yet human thoughts concerning Him, and speaks of Him as of a Prophet, imagining nothing great from His miracles. *We know*, he says, *that Thou art a Teacher come from God.* Why, then, comest thou by night, and secretly, to Him that speaketh the things of God, to Him Who cometh from God? Why conversest thou not with Him openly?

No man can do these miracles, except God be with him.

Still here Nicodemus speaks like the heretics, in saying that He hath a power working within Him, and hath need of the aid of others to do as He did. What, then, saith Christ? Observe His exceeding condescension. He refrained for a while from saying, "I need not the help of others, but do all things with power, for I am the very Son of God, and have the same power as My Father," because this would have been too hard for His hearer; for I say now what I am always saying, that what Christ desired was, not so much for a while to reveal His own dignity, as to persuade men that He did nothing contrary to His Father. And, therefore, in many places He appears in words confined by limits, but in His actions He doth not so. For when He worketh a miracle, He doth all with power. But with regard to His discourses, they might often, in their insolence, have charged Him with madness. Wherefore now, in the case of Nicodemus, He utters nothing openly, but by dark sayings leads him up from his low thoughts, teaching him that He has sufficient power in Himself to shew forth miracles; for that His Father begat Him Perfect and All-sufficient.

But let us see how He effects this. Nicodemus saith, *Rabbi, we know that Thou art a Teacher come from God: for no man can do the miracles that Thou doest, except God be with him.* He thought he had said something great when he had spoken thus of Christ. What, then, saith Christ? To shew that he had not yet set

foot even on the threshold of right knowledge, and that he had not so much as glanced towards true knowledge when he held such an opinion of the Only-Begotten, what saith He?

Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.

That is, "Unless thou art born again, and receivest the right doctrine, thou art wandering somewhere without, and art far from the kingdom of heaven." But He does not speak so plainly as this. In order to make the saying less hard to bear, He does not plainly direct it at him, but speaks indefinitely, *Except a man be born again*: all but saying, "Both thou and any other who may have such opinions concerning Me, art somewhere without the kingdom." Now the Jews, if these words had been addressed to them, would have derided Him, and departed; but Nicodemus shews here also his desire of instruction. And this is why, in many places, Christ speaks obscurely, because He wishes to rouse His hearers to ask questions, and to render them more attentive. Now, what He saith is something like this: "If thou art not born again, if thou partakest not of the Spirit, which is by the washing of regeneration¹, thou canst not have a right opinion of Me, for the opinion which thou hast is not spiritual, but carnal." But He did not speak thus, as refusing to confound one who had brought such as he had, and who had spoken to the best of his ability; and He leads him unsuspectedly up to greater knowledge, saying, *Except a man be born again*. The word, "again," in this place, some understand to mean, "from heaven," others, "from the beginning." "It is impossible," saith Christ, "for one not so born to see the Kingdom of God;" in this pointing to Himself, and declaring that there is another besides the natural sight, and that we have need of other eyes to behold Christ.

¹ Titus iii. 5.

Having heard this, *Nicodemus saith, How can a man be born when he is old? Can a man enter the second time into his mother's womb, and be born?*

Seest thou how, when any one commits spiritual things to his own reasoning, he speaks ridiculously, seems to be trifling, when he pries into what has been said beyond what seems good to God, and admits not the submission of faith? Nicodemus heard of the spiritual birth, yet perceived it not as spiritual, but dragged down the words to the lowness of the flesh, and made a doctrine so great and high depend upon physical consequence. And so he invents frivolities, and ridiculous difficulties, even as Paul saith: "The natural man receiveth not the things of the Spirit^s." Yet even in this he preserved his reverence for Christ, for he did not mock at what had been said, but, deeming it impossible, held his peace. There were two difficulties, a birth of this kind, and the Kingdom; for neither had the name of the Kingdom ever been heard among the Jews, nor of a birth like this. But he stops for a while at the first, which most astonishes his mind.

Let us, then, knowing this, not enquire into things relating to God by reasoning, nor bring heavenly matters under the rule of earthly consequences, nor subject them to the necessity of nature; but let us think of all reverently, believing as the Scriptures have said; for the busy and curious person gains nothing, and besides not finding what he seeks, shall suffer extreme punishment. Thou hast heard that the Father begat the Son; believe what thou hast heard, but do not ask, "How?" and so take away the generation; to do so would be extreme folly. For if this man, because, on hearing of a Generation,—not that ineffable GENERATION; but this which is by grace,—he conceived nothing great concerning it, but human and earthly thoughts, was, therefore, darkened and in doubt; what

punishment must they deserve, who are busy and curious about that most awful GENERATION, which transcends all reason and intellect. For nothing causes such dizziness^b as human reasoning; all whose words are of earth, and which cannot endure to be enlightened from above.

Verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God.

When Nicodemus fell into error, and wrested the words of Christ to the earthly birth, and said that it was not possible for a man when he was old to be born again, observe how Christ, in answer, more clearly reveals the manner of the birth, which even thus had difficulty for the carnal enquirer, yet still was able to raise the hearer from his low opinion of it. What saith He?

Verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God.

What He declares is this: "Thou sayest that it is impossible; I say that it is so absolutely possible as to be necessary, and that it is not even possible otherwise to be saved." And necessary things God hath made exceedingly easy also. The earthly birth which is according to the flesh, is of the dust, and therefore heaven is walled against it; for what hath earth in common with heaven? But that other birth, which is of the Spirit, easily unfolds to us the arches above. Hear ye, as many as are unilluminatedⁱ, shudder, groan, fearful is the threat, fearful is the sentence: "It is not possible," He saith, "for one not born of water, and the Spirit, to enter into the Kingdom of heaven;" because he wears the raiment of death, of cursing, of perdition, he hath not yet received his Lord's token, he is a stranger and an alien, he hath not the royal watchword. *Except, He saith, a man be born of water, and of the Spirit, he cannot enter into the Kingdom of heaven.*

Yet, even thus Nicodemus did not understand. Nothing is worse than to commit spiritual things to argu-

^b al., dreadful darkness.

ⁱ Unbaptized.

ment; it was this that would not suffer him to suppose anything sublime or great. This is why we are called faithful, that, having left the weakness of human reasonings below, we may ascend to the height of faith, and commit most of our blessings to her teaching; and if Nicodemus had done this, the thing would not have been thought by him impossible. What, then, doth Christ? To lead him away from his grovelling imagination, and to shew that He speaks not of the earthly birth, He saith, *Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of heaven.* This He spoke, willing to draw him to the faith by the terror of the threat, and to persuade him not to deem the thing impossible, and taking pains to move him from his imagination as to the carnal birth. "I mean," saith He, "another birth, O Nicodemus! Why drawest thou down the saying to earth? Why subjectest thou the matter to the necessity of nature? This birth is too high for such pangs as these; it hath nothing in common with you; it is, indeed, called 'birth,' but in name only has it aught in common, in reality it is different. Remove thyself from that which is common and familiar; a different kind of childbirth bring I into the world; in another manner will I have men to be generated; I am come to bring a new manner of creation; I formed men of earth and water; but that which was formed was unprofitable, the vessel was wrenched away; I will no more form them of earth and water, but '*of water,*' and '*of the Spirit.*'"

And if any one asks, "How *of water?*" I also will ask, How of earth? How was the clay separated into different parts? How was the material uniform (it was earth only), and the things made from it, various, and of every kind? Whence are the bones, and sinews, and arteries, and veins? Whence the membranes, and vessels of the organs, the cartilages, the tissues, the liver, spleen, and heart? Whence the skin, and blood, and mucus, and bile? Whence so great

powers, whence such varied colours? These belong not to earth, or clay. How does the earth, when it receives the seeds, cause them to shoot, while the flesh, receiving them, wastes them? How does the earth nourish what is put into it, while the flesh is nourished by these things, and does not nourish them? Whence, then, is it clear that these things are formed of earth, when the nature of the earth is, according to what has been said, contrary to that of the body. I cannot discover these things by reasoning; I accept them by faith only. If these things which take place daily, and which we handle, require faith, much more do those which are more mysterious and more spiritual than these. For as the earth, which is soulless and motionless, was empowered by the will of God, and such wonders were worked in it; much more when the Spirit is present with the water, do all those things, so strange, and transcending reason, easily take place.

Do not then disbelieve these things because thou seest them not; thou dost not see thy soul, and yet thou believest that thou hast a soul, and that it is a something different from the body.

But Christ led him not in by this example, but by another; the instance of the soul, though it is incorporeal, He did not adduce for that reason, because His hearer's disposition was as yet too dull. He sets before him another, which has no connection with the density of solid bodies, yet does not reach so high as to the incorporeal natures; that is, the movement of wind. He begins at first with water, which is lighter than earth, but denser than air. And as in the beginning the earth was the subject-material, but the whole was of Him who moulded it; so now also water is the subject-material, and the whole is of the grace of the Spirit: then, "man became a living soul," now he becomes "a quickening Spirit^k." But great is the difference

^k Gen. ii. 7, and 1 Cor. xv. 45.

between the two. Soul affords not life to any other than him in whom it is; Spirit not only lives, but affords life to others also. Thus, for instance, the Apostles even raised the dead. Then, man was formed last, when the creation had been accomplished; now, on the contrary, the new man is formed before the new creation¹; he is born first, and then the world is fashioned anew. And as in the beginning He formed him entire, so He creates him entire now. Then He said, "Let us make for him a help^m," but here He said nothing of the kind. What other help shall he need, who has received the gift of the Spirit? What further need of assistance has he, who belongs to the Body of Christ? Then He made man in the image of God, now He hath united him with God Himself; then He bade him rule over the fishes and beasts, now He hath exalted our first-fruits above the heavens; then He gave him a garden for his abode, now He hath opened heaven to us; then man was formed on the sixth day, when the world was almost finished; but now, on the first, at the very beginning, at the time when light was made before. From all which it is plain, that the things now accomplished belonged to another and a better life, and to a condition having no end.

The first creation, then, that of Adam, was from earth; the next, that of the woman, from his rib; the next, that of Abel, from seed: yet we cannot arrive at the comprehension of any one of these, nor prove the circumstances by argument, though they are of a most earthly nature; how then shall we be able to give account of the unseen generation by Baptism, which is far more exalted than these, or to require arguments for that strange and marvellous birth? Since even angels stand by when that Generation takes place, but they cannot tell the manner of that marvellous working, they stand by only, not performing anything, but

¹ 1 Cor. xv. 45.

^m Gen. ii. 18, LXX.

beholding what takes place. The Father, the Son, and the Holy Ghost, worketh all. Let us, then, believe the declaration of God; that is more trustworthy than actual seeing. The sight often is in error, it is impossible that God's word should fail; let us then believe it: That which called the things that were not into existence, may well be trusted when it speaks of their nature. What, then, says it? That which is effected is A GENERATION. If any ask, "How?" stop his mouth with the declaration of God, which is the strongest and a plain proof. If any enquire, "Why is water included?" let us also, in return, ask, "Wherefore was earth employed in the beginning, in the creation of man?" for that it was possible for God to make man without earth, is quite plain to every one. Be not, then, over curious.

That the need of water is absolute and indispensable, you may learn in this way. On one occasion, when the Spirit had flowed down before the water was applied, the Apostle did not stay at this point, but, as though the water was necessary and not superfluous, observe what he says; "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

What, then, is the use of water? This, too, I will tell you hereafter, when I reveal to you the hidden mystery. There are also other points of mystical teaching connected with the matter, but for the present I will mention to you one out of many. What is this one? In Baptism are fulfilled the pledges of our covenant with God, burial and death, resurrection and life; and these take place all at once. For, when we immerse our heads in the water, the old man is buried as in a tomb below, and wholly sunk for ever; then, as we raise them again, the new man rises in its stead. As it is easy for us to dip and lift our heads again, so it is easy for God to bury the old man, and

^a Acts x. 47.

to shew forth the new. And this is done thrice, that you may learn that the power of the Father, the Son, and the Holy Ghost, fulfilleth all this. To shew that what we say is no conjecture, hear Paul saying, "We are buried with Him by Baptism into death^o;" and again, "Our old man is crucified with Him;" and again, "We have been planted together in the likeness of His death." And not only is Baptism called a "cross," but the "cross" is called "Baptism." "With the Baptism," saith Christ, "that I am baptized withal, shall ye be baptized^p," and, "I have a Baptism to be baptized with, which ye know not^q;" for as we easily dip and lift our heads again, so He also easily died and rose again, when He willed, or rather much more easily, though He tarried the three days for the dispensation of a certain mystery.

Let us, then, who have been deemed worthy of such mysteries, shew forth a life worthy of the gift, that is, a most excellent conversation; and do ye who have not yet been deemed worthy, do all things that you may be so, that we may be one body, that we may be brethren. For as long as we are divided in this respect, though a man be father, or son, or brother, or aught else, he is no true kinsman, as being cut off from that relationship which is from above. What advantageth it to be bound by the ties of earthly family, if we are not joined by those of the spiritual? What profits nearness of kin on earth, if we are to be strangers in heaven? For the catechumen is a stranger to the faithful. He hath not the same Head, he hath not the same Father, he hath not the same City, nor Food, nor Raiment, nor Table, nor House, but all are different; all are on earth to the former, to the latter all are in heaven. One has Christ for his King, the other, sin, and the devil; the food of one is Christ, of the other, that meat which decays and perishes; one has worms' work for his raiment, the other the Lord of

^o Rom. vi. 4—6.

^p St. Mark x. 39.

^q St. Luke xii. 50.

angels; heaven is the city of one, earth of the other. Since, then, we have nothing in common, in what, tell me, shall we hold communion? Did we remove the same pangs? did we come forth from the same womb? This has nothing to do with that most perfect relationship. Let us, then, give diligence, that we may become citizens of the city which is above. How long do we tarry over the border, when we ought to reclaim our ancient country? We risk no common danger; for if it should come to pass (which God forbid!) that through the sudden arrival of death we depart hence uninitiated^{*}, though we have ten thousand virtues, our portion will be no other than hell, and the venomous worm, and fire unquenchable, and bonds indissoluble.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Great mysteries are they, of which the Only-begotten Son of God has counted us worthy; great, and such as we were not worthy of, but such as it is meet for Him to give. For if one reckon our desert, we were not only unworthy of the gift, but also liable to punishment and vengeance; but He, because He looked not to this, not only delivered us from punishment, but freely gave us a life much more bright than the first, introduced us into another world, made us another creature: "If any man be in Christ," saith Paul, "he is a new creature[†]." What kind of "new creature?" Hear Christ Himself declare: *Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God.* Paradise was entrusted to us, and we were shewn unworthy to dwell even there, yet He hath exalted us to heaven. In the first things we were found unfaithful, and He hath committed to us greater; we could not refrain from a single tree, and He hath provided for us the delights above; we kept not our place in Paradise, and He hath opened to us the doors of heaven. Well said Paul: "O the depth of the riches

^{*} i.e. were we twins.

[†] i.e. unbaptized.

[‡] 2 Cor. v. 17.

both of the wisdom and knowledge of God^a!" There is no longer a mother, or the pangs of birth; henceforth all the fabric of our nature is framed above, of the Holy Ghost and water. In the water the believer is fashioned and formed. At first it was said: "Let the waters bring forth the creeping things that have life^x;" but from the time the Lord entered the streams of Jordan, the water no longer gives out "the creeping things that have life," but reasonable and Spirit-bearing souls. Here our life is perishable, and takes its origin from the decay of other bodies; that which is to be born comes slowly, (for such is the nature of bodies, they acquire perfection by time,) but it is not so with spiritual things. And why? Because the things made are formed perfect from the beginning.

When Nicodemus, hearing these things, was still troubled, see how Christ partly opens to him the secret of this mystery, and makes that clear which was for a while obscure to him. *That which is born, saith He, of the flesh is flesh; and that which is born of the Spirit is spirit.* He leads him away from all the things of sense, and suffers him not vainly to pry, with his fleshly eyes, into the mysteries revealed. "We speak not," saith He, "of flesh, but of Spirit, O Nicodemus!" (by this word He directs him heavenward for a while,) "seek then nothing relating to things of sense; never can the Spirit appear to those eyes, think not that the Spirit bringeth forth the flesh."

That which is born of the Spirit is spirit. Seest thou the dignity of the Spirit? It appears performing the work of God; for above he said of some, that they were begotten of God^y, here he saith that the Spirit begetteth them.

That which is born of the Spirit is spirit. His meaning is of this kind: "He that is born of the Spirit is spiritual." For the birth which He speaks of here is not that according to essence, but according to honour

^a Rom. xi. 33.

^x Gen. i. 20.

^y St. John i. 13.

and grace. Now if the Son is so born also, in what shall He be superior to men so born? And how is He Only-begotten. For I, too, am born of God, though not of His essence; and if He also is not of His essence, how, in this respect, does He differ from us? Nay, He will then be found to be inferior to the Spirit; for birth of this kind is by the grace of the Spirit. Needs He then the help of the Spirit that He may continue a Son? And in what do these differ from Jewish doctrines?

Christ then having said, *He that is born of the Spirit is spirit*, when He saw Nicodemus again confused, leads His discourse to an example from sense, saying,

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth. Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

"If," saith He, "thou knowest not how to explain the motion nor the path of the wind, which thou perceivest by hearing and touch, why art thou over-anxious about the working of the Divine Spirit. The expression, *bloweth where it listeth*, is also used to establish the power of the Comforter; for if none can hold the wind, but it moveth where it listeth, much less will the laws of nature, or limits of bodily generation, or anything of the like kind, be able to restrain the operation of the Spirit.

As, then, the wind is not visible, although it utters a sound, so neither is the birth of that which is spiritual visible to our bodily eyes; yet the wind is a body, although a very subtle one, for whatever is the object of sense is body. If, then, you do not complain because you cannot see this body, and do not, on this account, disbelieve, why do you, when you hear of *the Spirit*, hesitate, and demand such exact accounts? What, then, doth Nicodemus? He still continues in his low Jewish opinion, and that, too, when so clear an example has been shewn him. Wherefore, when he again says doubtingly,

How can these things be ?

Christ now speaks to Him more chidingly; *Art thou a master in Israel, and knowest not these things ?*

Observe how He nowhere accuses the man of wickedness, but only of weakness and simplicity. "And what," one may ask, "has this birth in common with Jewish matters?" Tell me, rather, what has it that is not in common with them? For the first-created man, and the woman formed from his side, and the barren woman, and the things accomplished by water, —I mean what relates to the fountain in which Elisha made the iron tool to swim, to the Red Sea which the Jews passed over, to the pool which the angel troubled, to Naaman the Syrian, who was cleansed in Jordan^a, —all these proclaimed beforehand, as by a figure, the Birth and the purification which were to be. And the words of the prophet allude to the manner of this Birth, as, "They shall be counted unto the Lord for a generation; and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made^b;" and, "Thy youth is renewed like the eagle's^b;" and, "Shine, O Jerusalem; behold, thy King cometh;" and, "Blessed is he whose transgression is forgiven^c." Isaac, also, begotten not according to the law of nature, but by the will of God, was a type of this birth. To remind, then, Nicodemus of these things, Jesus said, *Art thou a master in Israel, and knowest not these things ?*

And what is this that He saith: *We speak that we do know, and testify that we have seen ?* Because with us the sight is the most trustworthy of the senses, and if we desire to gain a person's belief, we speak thus, that we saw it with our eyes, not that we know it by hearsay; Christ, therefore, speaks to him after the manner of men, gaining belief for His words by this means also. And that this is so, and that He desires

^a 2 Kings vi. 5, 6; Exod. xiv.; St. John v. 4; 2 Kings vi. 14.

^b Ps. xxii. 31, 32.

^c Ib. ciii. 5.

^d Ib. xxxii. 1.

to establish nothing else, and refers not to sensual vision, is clear from this; after saying, *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit*, He adds, *We speak that we do know, and testify that we have seen*. Now this (of the Spirit) was not yet born; how, then, saith He, *what we have seen*? Is it not plain that He speaks of a knowledge not otherwise than exact?

And none receiveth our witness. The expression, *We know*, He uses, then, either concerning Himself and His Father, or concerning Himself alone; and *no man receiveth*, is the expression, not of one displeased, but of one who declares a fact.

If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.

What I have often said, I shall now repeat, and shall not cease to say. What is that? It is that Jesus, when about to touch on sublime doctrines, often contains Himself by reason of the infirmity of His hearers, and dwells not for a continuance on subjects worthy of His greatness, but rather on those which partake of condescension. For the sublime and great, being but once uttered, is sufficient to establish that character, as far as we are able to hear it; but unless more lowly sayings, and such as are nigh to the comprehension of the hearers, were continually uttered, the more sublime would not readily take hold on a grovelling listener. And therefore, of the sayings of Christ, more are lowly than sublime. But yet that this again may not work another mischief, by detaining the disciple here below, He does not merely set before men His inferior sayings, without first telling them why He utters them; as, in fact, He has done in this place. For when He had said what He did concerning Baptism, and the Generation by grace which takes place on earth, being desirous to admit them to

that His own mysterious and incomprehensible Generation, He holds it in suspense for a while, and admits them not, and then tells them His reason for not admitting them. What is that? It is the dulness and infirmity of His hearers. And referring to this, He added the words, *If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you heavenly things?* so that, wherever He saith anything ordinary and humble, we must attribute this to the infirmity of His audience.

The expression, *earthly things*, some say is here used of the wind; that is, "If I have given you an example from earthly things, and ye did not even so believe, how shall ye be able to learn sublimer things?" And wonder not if He call Baptism an *earthly* thing, for He calls it so, either from its being performed on earth, or so naming it in comparison with that His own most awful Generation. For though this Generation of ours is heavenly, yet compared with that true GENERATION which is from the substance of the Father, it is earthly.

He does not say, "Ye have not understood," but, "Ye have not believed;" for when a man is ill-disposed towards those things which it is possible to apprehend by the intellect, and will not readily receive them, he may justly be charged with want of understanding; but when he receives not things which cannot be apprehended by reasoning, but only by faith, the charge against him is no longer want of understanding, but unbelief. Leading him, therefore, away from enquiring by reasonings into what had been said, He touches him more severely by charging him with want of faith. If now we must receive our own Generation by faith, what do they deserve who are busy with their reasonings about That, the Only-begotten.

Touching him, therefore, very severely, Christ goes on to shew that He knoweth not these things only,

but others also, far more and greater than these. And this He declared by what follows, when He said, *And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man, Which is in heaven.*

"And what kind of sequel is this?" asks one. The very closest, and entirely in unison with what has gone before. For since Nicodemus had said, *We know that Thou art a Teacher come from God*, on this very point He sets him right, all but saying, "Think Me not a Teacher in such manner as were the many of the prophets who were of earth, for I am come from heaven but now. None of the Prophets hath ascended up thither, but I dwell there." Seest thou how even that which appears very exalted is utterly unworthy of His greatness? For not in heaven only is He, but everywhere, and He fills all things; but yet He speaks according to the infirmity of His hearer, desiring to lead Him up little by little. And in this place He called not the flesh, *Son of man*, but He now named, so to speak, His entire Self from the inferior substance; indeed, this is His wont, to call His whole Person often from His Divinity, and often from His humanity.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

This, again, seems to depend upon what has gone before, and this, too, has a very close connection with it. For after having spoken of the very great benefaction that had come to man by Baptism, He proceeds to mention another benefaction, which was the cause of this, and not inferior to it; namely, that by the Cross. As also, Paul arguing with the Corinthians, sets down these benefits together, when he says, "Was Paul crucified for you? or were ye baptized into the name of Paul?" for these two things most of all declare His unspeakable love, that He both suf-

fered for His enemies, and that, having died for His enemies, He freely gave to them, by Baptism, entire remission of their sins.

But wherefore did He not say plainly, "I am about to be crucified," instead of referring His hearer to the ancient type? First, that you may learn that old things are akin to new, and that the one are not alien to the other; next, that ye may know that He came not unwillingly to His Passion; and again, besides these reasons, that you may learn that no harm arises to Him from the fact*, and that to many there springs from it salvation. For, that none may say, "And how is it possible that they who believe on one crucified should be saved, when He Himself is holden of death?" He leads us to the ancient story. Now if the Jews, by looking to the brazen image of a serpent, escaped death, much rather will they who believe on the Crucified, with good reason enjoy a far greater benefit. For the Crucifixion takes place, not through the weakness of the Crucified, or because the Jews are stronger than He, but because "God loved the world;" therefore is His living Temple fastened to the Cross.

That whosoever believeth on Him should not perish, but have eternal life.

Seest thou the cause of the Crucifixion, and the salvation which is by it? Seest thou the relationship of the type to the reality? there the Jews escaped death,—but the temporal; here believers escape death,—the eternal; there the hanging serpent healed the bites of serpents, here the crucified Jesus cured the wounds inflicted by the spiritual dragon; there he who looked with his bodily eyes was healed, here he who beholds with the eyes of his understanding puts off all his sins; there that which hung was brass, fashioned into the likeness of a serpent, here it was the Lord's Body, builded by the Spirit; there a serpent bit and a serpent healed, here death destroyed and

* i.e. of the Passion.

a death saved. But the snake which destroyed had venom, that which saved was free from venom; and so, again, was it here, for the death which slew us had sin with it, as the serpent had venom; but the Lord's death was free from all sin, as the brazen serpent from venom. For, saith Peter, "He did no sin, neither was guile found in His mouth^f." And this is what Paul also declares, "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it^g." For as some noble champion, by lifting on high and dashing down his antagonist, renders his victory more glorious; so Christ, in the sight of all the world, cast down the adverse powers, and having healed those who were smitten in the wilderness, delivered them from all venomous beasts that vexed them, by being hung upon the Cross^h.

^f 1 Pet. ii. 22.^g Col. ii. 15.^h St. Chrysostom.

FIRST SUNDAY AFTER TRINITY.

THE EPISTLE.

1 ST. JOHN iv. 7.

“Beloved, let us love one another,” &c.

Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God.

He that loveth not, knoweth not God ; for God is love.

Now see that to act against love, is to act against God. Let no man say, “I sin against man when I do not love my brother, (mark it!) and sin against man is a thing to be taken easily; only let me not sin against God.” How sinnest thou not against God when thou sinnest against love?

In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world, that we might live through Him.

As the Lord Himself saith : “Greater love than this can no man have, that a man lay down his life for his friends^a :” and the love of Christ towards us was proved in that He died for us : how is the love towards us of the Father proved ? In that He sent His only Son to die for us : so also the Apostle Paul saith : “He that spared not His own Son, but delivered Him up for us, how hath He not with Him also freely given us all things^b.”

Herein is love, not that we loved God, but that He loved us.

Could we love Him, unless He first loved us ? If we were slow to love of ourselves, let us at least not be slow

^a St. John xv. 13.

^b Rom. viii. 32.

to return His love. He first loved us, and not even for this do we love. He loved the unrighteous, but He did away their unrighteousness: He loved the unrighteous, but not unto unrighteousness did He gather them together: He loved the sick, but to make them whole He visited them.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The *propitiation*, "litatorem," i.e. one that sacrifices. He sacrificed for our sins. Where did He find the sacrifice? Where did He find the victim which He would offer pure? Other found He none; His own self He offered.

Beloved, if God so loved us, we ought also to love one another.

"Peter," saith He, "lovest thou Me?" and he said, "I love." "Feed My sheep."

No man hath seen God at any time.

He is invisible: not with the eye, but with the heart must He be sought. But just as, if we wished to see the sun, we should purge the eye of the body; so wishing to see God, let us purge the eye by which God can be seen. Where is this eye? Hear the Gospel: "Blessed are the pure in heart, for they shall see God^c."

If we love one another, God dwelleth in us, and His love is perfected in us.

Begin to love; thou shalt be perfected. Hast thou begun to love? God has begun to dwell in thee: love Him that has begun to dwell in thee, that by more perfect indwelling He may make thee perfect.

Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.

It is well: thanks be to God! we come to know that He dwelleth in us. But how know we that He hath given us of His Spirit? Ask thine own bowels; if they

^c St. Matt. v. 8.

of love, thou hast the Spirit of God. "Because
e of God is shed abroad in our hearts by the
host which is given unto us^d."

*we have seen, and do testify, that the Father sent
to be the Saviour of the world.*

your minds at rest, ye that are sick: such a
an is come, and do ye despair? Great was the

incurable were the sores, desperate was the
1. Dost thou note the greatness of thine ills,
note the omnipotence of the Physician? Thou
perate, but He is omnipotent, whose witnesses
se who first were healed, and who announce
ysician: yet even they, made whole in hope
han in the reality. For so saith the Apostle,
ope we are saved^e." We have begun, there-

be made whole in faith: but our healing shall
acted "when this corruptible shall have put on
ption, and this mortal shall have put on im-
ty^f." This is hope, not the reality. But he that
h in hope shall hold the reality also: whereas
hath not the hope, shall not be able to attain
e reality.

*soever shall confess that Jesus is the Son of God,
elleth in him, and he in God.*

soever shall confess, not in word but in deed,
h the tongue but with the lips. For many con-
words, who in deeds deny^g.

v. 5.

^d Ib. viii. 24.

^e 1 Cor. xv. 53.

following passage may with advantage be read, in conjunc-
the Commentaries on the Epistle for to-day, and for next
as shewing very forcibly the stress which St. Augustine lays
incompatibility of a schismatical spirit with the spirit of
epecting neither high professions, nor good deeds, as proofs
here unity with the Church is wanting.

is he that confesseth that Jesus Christ is come in the flesh?
hren, to the mark! Let us look to the works, not stop at the
the tongue. Let us ask *why* Christ came in the flesh; so
; the persons who deny that He is come in the flesh. . . .
e came He in the flesh? . . . He came in the flesh that
die for us. But *how died He for us?* 'Greater love than

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Each mutually inhabiteth the other; he that holdeth, and he that is holden. Thou inhabitest God, in order that thou mayest be holden: God inhabiteth thee, in order that He may hold thee, that thou fall not.

Herein is our love made perfect, that we may have boldness in the day of judgment.

Whoso hath boldness in the day of judgment, in that man is love perfect. What is it to have boldness in the day of judgment? Not to fear lest the day of judgment should come. There are men who do not believe a day of judgment; these cannot have boldness in a day which they do not believe will come. Let us pass these: may God awaken them, that they may live; why speak we of the dead? They do not believe that there will be a day of judgment; they neither

this hath no man, that a man lay down his life for his friends.' (St. John xv. 13.) Charity, therefore, brought Him to become flesh, therefore not to have charity is to deny that Christ is come in the flesh. Here, then, do thou now question all heretics. Did Christ come in the flesh? 'He did come; this I believe; this I confess.' Nay, this thou deniest. . . . Thou confessest with the voice, deniest with the heart; sayest in words, deniest in deeds. . . . The end for which Christ came in the flesh was, that He might die for us. Therefore died He for us, because therein He taught much love. 'Greater love than this hath no man, that a man lay down his life for his friends.' Thou hast not charity, seeing thou for thine own honour dividest unity. Therefore, by this understand ye the spirit that is from God. Give the earthen vessels a tap, put them to the proof, whether haply they be cracked or give a dull sound: see whether they ring full and clear, see whether charity be there. Thou takest thyself away from the unity of the whole earth, thou dividest the Church by schisms, thou rendest the Body of Christ. He came in the flesh, to gather in one; thou makest an outcry only to scatter abroad. This, then, is the Spirit of God, which saith that Jesus is come in the flesh; which saith, not in tongue, but in deeds; which saith, not by making a noise, but by loving. And that spirit is not of God, which denies that Christ is come in the flesh; denies, here also, not in tongue but in life; not in words but in deeds. It is manifest, therefore, by what we may know the brethren. Many within [the Church] are in a sort within; but none is without except he be indeed without."—St. Aug. on 1 John iv. 2, 3.

fear nor desire what they do not believe. Some man has begun to believe a day of judgment: if he has begun to believe, he has also begun to fear. But because he fears as yet, because he hath not yet boldness in the day of judgment, not yet is love in that man made perfect. But, for all that, is one to despair? In whom thou seest the beginning, why despairest thou of the end? 'What beginning do I see?' (sayest thou). That very fear. Hear the Scripture: "The fear of the Lord is the beginning of wisdom ^h." Well then, he has begun to fear the day of judgment; by fearing let him correct himself, let him watch against his enemies, i.e. his sins; let him begin to come to life again inwardly, and to mortify "his members which are upon the earth ⁱ," as saith the Apostle. By the members upon earth, he means spiritual wickedness: for he goes on to expound it, "covetousness," "uncleanness," and the rest. Now, in proportion as this man who has begun to fear the day of judgment, mortifies his members which are upon the earth, in that proportion, the heavenly members rise up and are strengthened. But the heavenly members are all good works. As the heavenly members rise up, he begins to desire that which once he feared. Once he feared lest Christ should come and find in him the impious whom He must condemn; now he longs for Him to come, because He shall find the pious whom He may crown.

Now hath the man boldness in the day of judgment: he fights not against himself when he prays, "Thy kingdom come;" for he that fears lest Christ should come, fears lest his prayers should be heard. How can he be said to pray, who fears lest his prayer should be heard? But he who prays with the boldness of love, wishes now that He may come. Of this desire said one in the Psalms: "Lord, how long wilt Thou punish me? Turn Thee, O Lord, and deliver my soul ^k." He

^h Prov. i. 7; xv. 13.ⁱ Col. iii. 5.^k Ps. vi. 3, 4.

groaned at being so long put off. For there are men who with patience submit to die; but there are some, perfect, who with patience endure to live. What do I mean? When a person still desires this life, that person, when the day of death comes, patiently endures death; he struggles against himself that he may follow the will of God, and in his mind makes that his business which God chooseth, not what man's will chooseth. From desire of the life present there comes a reluctance against death; but yet he takes to himself patience and fortitude, that he may with an even mind meet death. But when a man desires, as the Apostle saith, "To be dissolved and to be with Christ¹," that man not patiently dies, but patiently lives, — delightedly dies. See the Apostle patiently living, i.e. how with patience he, not loves life, but puts up with it. "To be dissolved," saith he, "and to be with Christ, is far better: but to continue in the flesh is necessary for your sakes." Therefore, brethren, do your endeavour, settle it inwardly with yourselves to make this your concern, that ye may desire the day of judgment. No otherwise is love proved to be perfect, but only when one has begun to desire that day. But that man desires it, who hath boldness in it, whose conscience feels no alarm in perfect and sincere love.

And why shall we *have boldness in the day of judgment?*

Because as He is, so are we in this world.

Thou hearest the ground of thy boldness: *because as He is, saith the Apostle, so are we in this world.* Does he not seem to have said something impossible? For is it possible for man to be as God? I have already expounded to you that the word "as" is not always used for equality, but is used for a certain resemblance. For how sayest thou, *As* I have ears, *so* has my image? Is it quite *so*? and yet thou sayest, "*so, as.*" If then we were made after God's image,

¹ Philipp. i. 23, 24.

why are we not *so as* God? Not unto equality, but relatively to our measure. Whence then do we derive boldness in the day of judgment? *because as He is, so are we in this world.* We must take this in reference to this same love, and understand what is meant. The Lord in the Gospel saith: "If ye love them that love you, what reward have ye? do not even the publicans the same?" Then what would He have *us* do? "But I say unto you, Love your enemies, and pray for them that persecute you." If then He bids us love our enemies, whence brings He an example to set before us? From God Himself: for He saith, "That ye may be the children of your Father which is in heaven." How doth God this? He loveth His enemies, in making His sun to rise upon good and bad, and in raining upon just and unjust: so we, because we cannot bestow upon them sun and rain, bestow upon them our tears when we pray for them.

Now, therefore, concerning this same boldness, let us see what Paul says. How do we understand that love is perfect?

There is no fear in love.

Then what say we of him that has begun to fear the day of judgment? If love were perfect in him, he would not fear. For perfect love would make perfect righteousness; and he would have nothing to fear: nay, rather he would have something to desire; that iniquity may pass away, and God's kingdom come. So, then, *there is no fear in love.* But in what love? Not in love newly-begun; but in *perfect love*, which *casteth out fear*. Then let fear make the beginning, because "the fear of the Lord is the beginning of wisdom." Fear, so to speak, prepares a place for love. But when once love has begun to inhabit, the fear which prepared the place for it is cast out. *There is no fear in love; but perfect love casteth out fear: because fear hath torment.* The consciousness of sins torments the heart: justification has not yet taken place. There

is that in it which itches, which pricks. Fear doth goad the conscience, but be thou not afraid, love enters in, and she heals the wound which fear inflicts. The fear of God so wounds, as doth the leech's knife or lancet; it takes away the rottenness, and seems to make the wound greater. Behold, when the rottenness was in the body, the wound was less, but perilous: now comes the knife; the wound smarted less then, than it smarteth now while the leech is cutting it. It smart more while he is operating upon it, than it would if it were not operated on; it smart more under the healing operation, but only that it may never smart when the healing is effected. Then let fear occupy thine heart, that it may bring in love; let the cicatrice succeed to the leech's knife. He is such an Healer, that the cicatrices do not even appear: only do thou put thyself under His hand. For if thou be without fear, thou canst not be justified. It is a sentence pronounced by the Scriptures: "For he that is without fear, cannot be justified^m." Needs then must fear enter in, that by it love may come. Fear is the healing operation; love is health. But he that feareth is not made perfect in love, because fear hath torment.

But there is another sentence, which seems contrary to this, if it be not heard by one that can understand. It is said in a certain place of the Psalms: "The fear of the Lord is chaste (E. V. clean), enduring for everⁿ." He shews us an eternal fear, but a chaste. But if he then shews us an eternal fear, does this Epistle perchance contradict him, when it saith: *There is no fear in love, but perfect love casteth out fear?* Let us examine both utterances of God. One is the Spirit, though the books are two, though the mouths are two, the tongues two. For this is said by the mouth of John, that by the mouth of David: but think not that the Spirit is diverse. If one breath fills two pipes of

^m Ecclus. i. 28.

ⁿ Ps. xix. 9.

the double flute, cannot one Spirit fill two hearts, move two tongues? But if two pipes filled by one breathing sound in unison, can two tongues filled with the Spirit or Breathing of God make a dissonance? There is then an unison there, there is a harmony, only it requires one that can hear. Behold, this Spirit of God has breathed into and filled two hearts, hath moved two tongues: and we have heard from the one tongue, *There is no fear in love; but perfect love casteth out fear*; we have heard from the other, "The fear of the Lord is chaste, enduring for ever." How is this? the notes seem to jar. Not so: rouse thine ears: mark the harmony. It is not for nothing that in the one place there is added that word "chaste," and that in the other it is not added; it is because there is one fear which is called chaste, and there is another fear which is not called chaste.

Let us mark the difference between these two fears, and so understand the harmony of the flutes. How are we to understand, or how to distinguish? Mark, my beloved. There are men who fear God, lest they be cast into hell, lest haply they burn with the devil in everlasting fire. This is the fear which introduces love; but it comes that it may go out. For if thou as yet fearest God because of punishment, not yet thou lovest Him Whom thou in such sort fearest. Thou dost not desire the good things, but art afraid of the evil things. Yet, in that thou art afraid of the evil things, thou correctest thyself, and beginnest to desire the good things. When once thou hast begun to desire the good, there shall be in thee the chaste fear. What is the chaste fear? The fear lest thou lose the good things themselves. Mark! it is one thing to fear God lest He cast thee into hell with the devil, and another thing to fear God lest He forsake thee. The fear with which thou fearest lest thou be cast into hell with the devil, is not chaste; for it comes not from the love of God, but from the fear of punishment; but

when thou fearest God lest His presence forsake thee, thou embracest Him, thou longest to enjoy God Himself.

We love Him, because He first loved us.

How should we love, except He had first loved us? By loving we became friends; but He loved us as enemies, that we might be made friends. He first loved us, and gave us to love Him. Hear the Apostle Paul: "God shewed [E. V. commendeth] His love towards us, in that while we were yet sinners, Christ died for us^o:" the just for the unjust, the beautiful for the foul.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?

What then? does he that loves a brother, love God also? He must of necessity love God, must of necessity love Him Who is Love itself. Can one love his brother and not love Love? What then? because he loves Love, does it follow that he loves God? Certainly it does follow, in loving Love, he loves God.

And this commandment have we from Him, that he who loveth God, love his brother also.

Marvellous fine talk was it, that thou didst say, *I love God*, and hatest thy brother! O murderer! How lovest thou God? Hast thou not heard in this very Epistle, "Whosoever hateth his brother is a murderer^p?" "Yea, but I do verily love God, however I may hate my brother." Thou dost verily not love God, if thou hate thy brother. And now I make this good by another proof. This same Apostle hath said, that He gave us commandment that we should love one another^q. How canst thou be said to love Him Whose commandment thou hatest? Who shall say, "I love the Emperor, but I hate his laws?" The Emperor understands whether thou love him, by the observance of his laws. Our Emperor's law, what is it? "A new commandment give I unto you, that

^o Rom. v. 8.

^p Ib. iii. 15.

^q 1 St. John iii. 23.

ye love one another^r." Thou sayest, then, that thou lovest Christ; keep His commandment, and love thy brother. But if thou love not thy brother, how canst thou be said to love Him Whose commandment thou despisest? Brethren, I am never satiated in speaking of love, in the Name of the Lord. In what proportion ye have an insatiable desire of this thing, in that proportion we hope the thing itself is growing in you, and casting out fear, that so there may remain that chaste fear which is for ever permanent. Let us endure the world, endure tribulations, endure the stumbling-blocks of temptations. Let us not depart from the way; let us hold the unity of the Church, hold Christ, hold charity. Let us not be plucked away from the members of His Spouse, not be plucked away from faith, that we may glory in His coming; and we shall securely abide in Him, now by faith, then by sight, of Whom we have so great earnest, even the gift of the Holy Spirit^a.

THE GOSPEL.

ST. LUKE xvi. 19.

"There was a certain rich man," &c.

THIS discourse concerning the rich man and Lazarus was spoken after the manner of a comparison in a parable, to declare that they who abound in earthly riches, unless they will relieve the necessities of the poor, shall meet with a heavy condemnation. But the tradition of the Jews relates that there was also, at that time, in Jerusalem, a certain Lazarus who was afflicted with extreme poverty and sickness, whom, our

^r St. John xiii. 34.

^a St. Augustine.

Lord remembering, introduces into the example^t, for the sake of adding greater point to His words^u.

These things, however, may be so taken in allegory, that by the rich man we understand the proud Jews, ignorant of the righteousness of God, and going about to establish their own: the purple and fine linen being the grandeur of the kingdom, the sumptuous feasting the boasting of the Law, in which they gloried, rather abusing it to swell their pride, than using it as the necessary means of salvation^v.

By the wounded Lazarus (which is by interpretation, Assisted) is set forth the condition of the Gentile people, whom the Divine assistance exalts the more, the less it relies on the resources of its own strength. And he is described as poor and full of wounds, because the Gentile world has, with humble heart, laid open the confession of its sins. For as in a wound the venom is drawn towards the skin from within, so, while secrets are disclosed by the confession of sin, evil humours, as it were, break forth from the inmost parts. Lazarus, full of wounds, *desired to be fed by the crumbs which fell from the rich man's table*, and no man gave unto him; because that proud people, the Jews, disdained to admit any Gentile to the knowledge of the Law, but words flowed down to them from knowledge, as crumbs fell from the table^w.

There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores.

^t "A parable is that in which an example is given while the names are omitted."—St. Chrys. Cat.

^u "This seems rather a narrative than a parable, since the names are expressed."—St. Ambrose, Cat.

^v St. Cyril, Cat. Aur.

^w St. Aug. C. A.

^x St. Gregory, *Morals*, xxv. 13, f. in Cat. Aur.

Not all poverty is holy, nor are all riches criminal; but as luxury disgraces riches, so does holiness commend poverty¹.

That ye may know that it is not money which is condemned, but covetousness, attend to what I say. Thou observest that rich man standing near thee, and perhaps with him is money and not covetousness; in thee may be not money but covetousness. A poor man full of sores, full of woe, licked by dogs, having no help, having no morsel,—perchance, having no garment,—is borne by the angels into Abraham's bosom. Ho! being a poor man thyself, art thou glad now? are even sores by thee to be desired? Is not thy patrimony soundness? There is not in this Lazarus the merit of poverty, but that of godliness. For thou seest who was borne up, thou seest not whither he was borne up. Who was borne up by angels? A poor man. Whither was he borne up? Into Abraham's bosom. Read the Scriptures, and thou shalt find Abraham to have been a rich man. In order that thou mayest know that riches are not blamed; Abraham had much gold, silver, cattle, and a great household; he was a rich man, and into his bosom Lazarus was borne up. Into the bosom of the rich man, the poor man; are not rather both rich men unto God, poor men in cupidity²?

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom.

By Abraham's bosom, you must understand a retired and hidden resting-place where Abraham is; and therefore called Abraham's, not that it is his alone, but because he is the father of many nations, and placed first, that others might imitate his pre-eminence of faith².

The rich man also died. He died then indeed in body, but his soul was dead before. For he did none

¹ St. Ambrose, Cat. Aur.

² St. Augustine on Ps. lii.

² St. Augustine, Cat. Aur.

of the works of the soul. All that warmth which issues from the love of our neighbour had fled, and he was more dead than his body^a.

The rich man also died, and was buried: and in hell he lift up his eyes, being in torments, &c.

Nothing proves an evil death, but the time after death. On the other hand, look at that poor man; not with the eyes, for so ye will err; let faith look at him, let the heart see him. Set him before your eyes, lying on the ground, *full of sores, and the dogs coming and licking his sores*. Now, when ye recal him before your eyes in this guise, immediately ye loathe him. Ye turn your face away, and stop your nostrils; see, then, with the eyes of the heart. *He died, and was carried by the angels into Abraham's bosom*. The rich man's family was seen bewailing him; the angels were not seen rejoicing. What, then, did Abraham answer the rich man? *Son, remember that thou in thy lifetime receivdest thy good things*. Thou thoughtest nothing good, but what thou hadst in this life. Thou hast received them; but those days are past, and thou hast lost the whole, and thou hast remained behind to be tormented in hell^b.

Evil is the death of sinners. And justly so; for after the departure from this life, there is an intolerable punishment; torments that are immortal; the envenomed worm, the fire unquenchable, the outer darkness, the chains indissoluble, the gnashing of teeth, the tribulation, and the anguish, and the eternal vengeance.

Since, then, such evils await sinners, what advantage can it be to them though they should end their days at home, and in their bed? Even so, on the other hand, it can do no harm to the righteous to lay down the present life through sword, or steel, or fire, when they are to depart to the good things which are immortal. Truly, "the death of sinners is evil."

^a St. Chrysostom, C. A.

^b St. Augustine, Ser. cii.

Such a death was that of the rich man, who despised Lazarus. He, when he had terminated his life by a natural end, at home, and on his bed, and with his relatives about him, experienced on his departure a fiery torment; nor was he able to obtain there even a little comfort, out of all the pleasure he had enjoyed in the present life. But not so was it with Lazarus; for when lying on the pavement, while the dogs came and licked his sores, he had suffered a violent death (for what could be more painful than hunger?) but, on his departing hence he enjoyed eternal blessings, luxuriating on the bosom of Abraham. In what respect, then, did it injure him that he died a violent death? or what did it profit the rich man, that he died not with violence^c?

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

As it made the poor man's affliction heavier while he lived, to lie before the rich man's gate, and to behold the prosperity of others; so, when the rich man was dead, it added to his desolation, that he lay in hell and saw the happiness of Lazarus, feeling not only by the nature of his own torments, but also by the comparison of Lazarus' honour, his own punishment the more intolerable. Hence it follows, *but lifting up his eyes*. He lifted up his eyes that he might look on him, not despise him; for Lazarus was above, he below. Many angels carried Lazarus; he was being seized by sudden torment. He was wholly in torments, his eyes alone were free, so that he might behold the joy of another.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

In that he wishes his tongue to be cooled, when he was altogether burning in the flame, that is signified

^c St. Chrysostom, Hom. V. on the Statues.

which is written, "Death and life are in the power of the tongue, and with the mouth confession is made unto salvation^d;" which confession he from pride did not make.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

Behold the kindness of the patriarch; he calls him son (which may express his tenderness), yet gives no aid to him who had deprived himself of cure. Therefore he says, *Remember*, that is, consider the past, forget not that thou delightedst in thy riches, and thou *receivedst good things in thy life*, that is, such as thou thoughtest to be good. Thou couldst not both have triumphed on earth and triumph here. Riches cannot be true both on earth and below. It follows, *and Lazarus evil things*; not that Lazarus thought them evil, but he spoke this according to the opinion of the rich man, who thought poverty, and hunger, and severe sickness, evils. When the heaviness of sickness harasses us, let us think of Lazarus, and joyfully accept evil things in this life^e.

It may be said that evil men receive in this life good things, because they place their whole joy in transitory happiness; but the righteous may indeed have good things here, yet not receive them for reward, because while they seek better things, that is, eternal, in their judgment whatever temporal good things are present seem by no means good^f.

After the mercy of God, we must seek in our own endeavours for hope of salvation, not in numbering fathers, or relations, or friends. For brother does not deliver brother, and therefore it is added, *And besides all this, between you and us there is a great gulf fixed^g.*

And besides all this, between you and us there is a great

^d Prov. xviii. 21; Rom. x. 10.

^f St. Gregory, Cat. Aur.

^e St. Chrysostom, Cat. Aur.

^g St. Chrysostom, Cat. Aur.

gulf fixed : so that they who would pass from hence to you cannot ; neither can they pass to us, that would come from thence.

It is shewn by the unchangeableness of the divine sentence, that no aid of mercy can be rendered to men by the righteous, even though they should wish to give it ; by which he reminds us, that in this life men should relieve those they can relieve, since hereafter, even if they themselves be well received, they will not be able to give help to those they love. For that which was written, "that they may receive you into everlasting habitations^h," was not said of the proud and unmerciful, but of those who have made to themselves friends by their works of mercy, whom the righteous receive, not as if by their own power benefiting them, but by divine permission.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

He asks that Lazarus should be sent, because he feels himself unworthy to offer testimony to the truth. And as he had not obtained even to be cooled for a little while, much less does he expect to be set free from hell for the preaching of the truthⁱ.

And here we must remark what fearful sufferings are heaped upon the rich man in flames. For in addition to his punishment, his knowledge and memory are preserved. He knew Lazarus, whom he had despised ; he remembered his brethren, whom he had left. For that sinners in punishment may be still more punished, they both see the glory of those whom they had despised, and the punishment of those whom they have unprofitably loved^j.

Abraham saith unto him, They have Moses and the prophets ; let them hear them.

^h St. Luke xvi. 9.

ⁱ St. Augustine, Cat. Aur.

^j St. Gregory, Cat. Aur.

As if he said, "Thy brethren are not so much thy care as God's, Who created them, and appointed them teachers to admonish and urge them." By Moses and the prophets, he here means the Mosaic and prophetic writings ^k.

And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

In this place our Lord most plainly declares the Old Testament to be the ground of faith, thwarting the treachery of the Jews, and precluding the iniquity of heretics ^l.

But he who had despised the words of God, supposed that his followers could not hear them. Hence it is added, *And he said, Nay, father Abraham; but if one went unto them from the dead, they would repent.* For when he heard the Scriptures, he despised them, and thought them fables, and therefore, according to what he felt himself, he judged the like of his brethren ^m.

We are taught something besides. That the soul of Lazarus is neither anxious about present things, nor looks back to aught that it has left behind; but the rich man, (as it were caught by birdlime,) even after death is held down by his carnal life. For a man who becomes altogether carnal in his heart, not even after he has put off his body, is out of the reach of his passions ⁿ.

Soon is the rich man answered in the words of truth: *He said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.* For they who despise the words of the Law, will find the commands of their Redeemer, Who rose from the dead, as they are more sublime, so much the more difficult to fulfil ^o.

^k St. Chrysostom, Cat. Aur.

^m St. Gregory, Cat. Aur.

^o St. Gregory, Cat. Aur.

^l St. Ambrose, Cat. Aur.

ⁿ St. Gregory Nyssen, Cat. Aur.

Let the Church also* say those words: "If ye had believed Moses, ye would believe me also; for he wrote of me; for that I am His body of Whom he wrote." And of the Church did Moses write, "In thy seed shall all nations of the earth be blessed." Moses wrote this in the first book. If ye believed Moses, ye would also believe Christ. Because ye despise Moses' words, it must needs be that ye despise the words of Christ. *They have there, saith he, Moses and the prophets; let them hear them. Nay, father Abraham, but if one went unto them from the dead, they will repent.* And he said, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.* This was said of the Jews. Was it, therefore, not said of heretics? He had risen from the dead Who said, "It behoved Christ to suffer, and to rise again from the dead the third day^p."

The dead rich man asks in vain: Oh let not us who are alive hear it in vain! Let us give ear while we are alive. Because there will he desire in vain to hear who has despised the words of Moses and the prophets when he heard them here. Are we expecting that one should rise even from the dead, and tell us to do well to our own souls? It has been done already: thy father hath not risen again, but thy Lord hath risen. Hear Him, and accept good counsel^q.

Some man may say, "If there be not in the Dead any care for the living, how is it that the rich man, who was tormented in hell, asked father Abraham to send Lazarus to his five brothers not as yet dead, and to take course with them, that they should not come themselves also in the same place of torment?" But does it follow, that because the rich man said this, he knew what his brethren were doing, or what they were suffering at that time? Just in the same way had he care for the living, albeit what they were doing he wist not at all; as we have care for the Dead, albeit what

* St. Augustine, N. T. Ser. cix.

^q Ibid., Ser. lxxvi.

they do we confessedly wot not. For if we cared not for the Dead, we should not, as we do, supplicate God on their behalf. In fine, Abraham did not send Lazarus; and also answered, that they have Moses and the prophets, whom they ought to hear, that they might not come to those torments. When, again, it occurs to ask, how it was that what was doing here, father Abraham himself wist not, while he knew that Moses and the prophets are here, that is, their books, by obeying which men should escape the torments of hell: and knew, in short, that rich man to have lived in delights, but the poor man Lazarus to have lived in labours and sorrows? For this also he says to him, *Son, remember that thou in thy lifetime hast received thy good things, but Lazarus evil things.* He knew then these things which had taken place among the living, not among the dead. True, but it may be that, not while the things were doing in their lifetime, but after their death, he learned these things, by information of Lazarus: that it be not false which the prophet saith, "Abraham be ignorant of us".

• St. Augustine, Treatise on Care for the Dead.

SECOND SUNDAY AFTER TRINITY.

THE EPISTLE.

I ST. JOHN iii. 13.

“Marvel not my brethren,” &c.

Marvel not, my brethren, if the world hate you.

“The world,” in a bad sense, is lovers of the world. They that love the world, cannot love their brethren.

We know that we have passed from death unto life, because we love the brethren.

Let not one ask another. Let each man turn to his own heart: if he find there brotherly love, let him set his mind at rest, because he is *passed from death unto life*. Already he is on the right hand: let him not regard that at present his glory is hidden: when the Lord shall come, then shall he appear in glory. For he has life in him, but as yet as in winter; the root is alive, but the branches, so to say, are dry: within is the substance that has the life in it, within are the leaves, within are the fruits; but they wait for the summer. Well, then, *we know that we have passed from death unto life, because we love the brethren*;—and

He that loveth not his brother, abideth in death.

Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

Lest ye should think it a light matter, brethren, to hate, or not to love, hear those words!

Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.

Lo here, whence that word came, “Peter, lovest thou

Me?—Feed My sheep^a.” For that ye may know that He would have His sheep to be so fed by Peter, as that he should lay down his life for the sheep, straightway Christ said to him: “When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He,” saith the Evangelist, “signifying by what death He should glorify God;” that to whom He said “Feed My sheep,” the same He might teach to lay down his life for the sheep.

Whence beginneth charity, brethren? Attend a little. To what it is perfected ye have heard; the very end—the very measure of it is what the Lord hath put before us in the Gospel: “Greater love hath no man,” saith He, “than that one lay down his life for his friends^b.” Its perfection, therefore, he hath put before us, both in the Gospel, and here also; but ye question, and say to yourselves, “when will it be possible for us to have *this* charity?” Do not too soon despair of thyself. Haply this love is born, and is not yet perfect; cherish it, that it be not choked. But thou wilt ask, “By what am I to know it?” To what it is perfected we have heard; let us now hear in what it begins. He goes on to say:

But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him: how dwelleth the love of God in him?

Lo! what charity begins withal! If thou art not yet equal to the dying for thy brother, be thou even now equal to the giving of thy means to thy brother. Even now let charity smite thy bowels, that not of vainglory thou shouldest give, but of the innermost marrow of mercy; that thou consider thy brother, now that he is in want. For if thou canst not give thy superfluities to thy brother, canst thou lay down

^a St. John xxi. 15, 19.

^b St. John xv. 13.

thy life for him? There lies thy money in thy bosom, which thieves may take from thee; and though thieves do not take it, yet wilt thou leave it when thou diest, even if it leave not thee while thou livest: What wilt thou do with it? Thy brother hungers, he is in necessity; belike he is in suspense, is distressed by his creditor: he is thy brother, alike are ye bought, one is the price paid for you, ye are both redeemed by the blood of Christ: see whether thou have mercy, if thou have this world's means. Perchance thou sayest, "What concerns it me? am I to give my money, that he may not suffer trouble?" If this be the answer of thy heart, the love of the Father abideth not in thee. How boastest thou thyself to be a Christian? Thou hast the name, and hast not the deeds. But if the work follow the name, let any call thee Pagan that will; shew thou, by deeds, that thou art a Christian. For if thou dost not by deeds shew thyself a Christian, what doth the name profit thee? *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him: how dwelleth the love of God in him?* And John goes on,

My little children, let us not love in word, neither in tongue; but in deed, and in truth.

And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things.

Because many works, which seem to be charitable, are done from other motives, by men who love not the brethren; let us come to the testimony of conscience. But how do we prove that such things are done by men who love not the brethren? We answer, How many in heresies and schisms call themselves martyrs! They seem to themselves to lay down their lives for their brethren; but if truly it were for the brethren they laid down their lives, they would not separate themselves from the whole brotherhood. Again, how many there are who give much, and yet seek therein

but the praise of men and popular glory. Seeing, then, that there are such, where shall be the proof of brotherly charity? He hath said, *My little children, let us not love in word, neither in tongue; but in deed, and in truth.* We ask, "In what deed? in what truth? Can there be a more manifest deed of love than to give to the poor?" Nay, many do this of vainglory, not of love. "Can there be a greater work of love than to die for the brethren?" This also, many would fain be thought to do of love, who do it of vainglory to get a name^c. It remains, that that man loves his brother, who *before God*, when God alone seeth, assures his own heart, and questions his conscience whether he does this indeed for love of the brethren; and his witness is that Eye which penetrates the heart, where man cannot look. Therefore, Paul the Apostle, because he was ready to die for the brethren, and said, "I will very gladly . . . be spent for you^d," yet, because only God saw this in his heart, not the mortal men to whom he spake, he said to them, "But with me it is a very small thing that I should be judged of you, or of man's judgment^e." And the same Apostle shews also, in a certain place, that these things are often done of empty vainglory, not upon the solid ground of love: for speaking of charity, he saith, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing^f." Is it possible for a man to do this without charity? It is. For they who have divided unity, are persons that have not charity. Seek then, and ye shall see many giving much to the poor; shall see

^c See Hook's Church Dictionary, *Circumcellians*, (a sect of the Donatist schismatics). "A mistaken zeal for martyrdom made these people destroy themselves; some of them threw themselves down precipices, others leaped into the fire, and some cut their own throats; so that the Bishops, not being able to prevent such horrible and unnatural violences, were obliged to apply themselves to the magistracy to put an end to their phrenzy."

^d 2 Cor. xii. 15.

^e 1 Cor. iv. 3.

^f Ib. xiii. 3.

others prepared to welcome death, insomuch that where there is no persecutor, they cast themselves headlong : these, doubtless, without charity do these things.

Let us come back, then, to conscience, of which the Apostle Paul saith, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another^s." Let each one of us "prove his own work," whether it flow forth from the vein of charity, whether it be from charity as the root that his good works sprout forth as branches ; and then he shall have glorying [rejoicing] in himself, and not in another, not when another's tongue bears witness to him, but when his own conscience bears it.

This it is, then, that is enforced here, *In this we know that we are of the truth*, when in deed and in truth we love, not only in word and in tongue ; and assure our heart before Him ; that is, in His sight, according to which the Lord Himself in the Gospel saith, "Take heed that ye do not your righteousness before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven." Thou art before God ; question thine heart, see what thou hast done, and what therein was thine aim ; salvation, or the windy praise of men. Look within, for man cannot judge whom he cannot see. If we *assure our heart*, let it be *before Him*. Because *if our heart condemn us*, i.e. accuse us within, that we do not the thing with that mind with which it ought to be done, *God is greater than our heart*, and knoweth all things. Thou hidest thine heart from man ; hide it from God if thou canst ! How shalt thou hide it from Him, to Whom it is said by a sinner, fearing and confessing, "Whither shall I go from Thy Spirit ? or whither shall I flee from Thy presence ? If I ascend into heaven, Thou art there : if I descend into hell, Thou art there also^b." Whither wilt thou go ? Whither wilt thou flee ? Wilt thou now hear counsel ? If thou wouldst flee from Him, flee to

^s Gal. vi. 4.

^b Ps. cxxxix. 7, 8.

Him. Flee to Him by confessing, not from Him by hiding: thou canst not hide, but thou canst confess. Say unto Him, "Thou art my place to flee unto¹;" and let love be nourished in thee, which alone bringeth unto life. Let thy conscience bear thee witness that thy love is of God. If it be of God, do not wish to display it before men; because neither men's praises lift thee up, nor their censures put thee down from thence. Let Him see, who crowneth thee; be He thy witness, by Whom as judge thou art crowned. *Greater is God than our heart, and knoweth all things.*

Beloved, if our heart condemn us not, then have we confidence towards God. That is, if our heart make true answer to us, that there is genuine love in us; not feigned, but sincere; seeking a brother's salvation, and expecting from him no emolument, then *we have confidence toward God.*

And whatsoever we ask, we shall receive of Him, because we keep His commandments, and do those things which are pleasing in His sight.

And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment.

Whoso, then, shall have brotherly charity, and have it before God, where God seeth, and his heart being interrogated under righteous examination make him none other answer than that the genuine root of charity is there for good fruits to come from; that man hath confidence with God, and whatsoever he shall ask he shall receive of Him, because he keepeth His commandments¹.

And he that keepeth His commandments dwelleth in Him, and He in him: and hereby we know that He abideth in us, by the Spirit which He hath given us.

¹ Ps. xxxii. 7.

¹ St. Augustine here enters on the subject of the answer to prayer. For this subject the reader is referred to the Epistle for SS. Philip and James.

Is it not manifest that this is what the Holy Ghost worketh in man, that there should be in him love and charity? Is it not manifest, as the Apostle Paul saith, that "the love of God is shed abroad in our hearts by the Holy Ghost, which is given us^k." Hereby we know that He abideth in us:—if thou find that thou hast charity, thou hast the Spirit of God for understanding.

In the earliest times, "the Holy Ghost fell upon them that believed; and they spake with tongues," which they had not learned, "as the Spirit gave them utterance^l." For there behoved to be that betokening of the Holy Spirit in all tongues, to shew that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away. In the laying on of hands now, that persons may receive the Holy Ghost, do we look that they should speak with tongues? Or when we laid the hand on these infants^m, did each one of you look to see whether they would speak with tongues, and, when he saw that they did not speak with tongues, was any of you so wrong-minded as to say, "These have not received the Holy Ghost; for, had they received, they would speak with tongues, as was the case in those times"? If, then, the witness of the presence of the Holy Ghost be not now given through these miracles, by what is it given, by what does one learn that he has received the Holy Ghost? Let him question his own heart. If he love his brother, the Spirit of God dwelleth in him. Let him see, let him prove himself before the eyes of God, let him see whether there be in him the love of peace and unity, the love of the Church diffused over the whole earth. Let him not rest only in loving his brother whom he has before his eyes, for we have many brethren whom we do not see, and in the unity of the Spirit we are joined to them. What marvel that they are not with us?

^k Rom. v. 5.^l Acts ii. 4.^m The Neophytes.

We are in one body, we have one Head, in heaven. Brethren, our own two eyes do not see each other; as one may say, they do not know each other. But in the charity of the bodily frame do they not know each other? For, to shew you that in the charity which knits them together, they do know each other, when both eyes are open, the right may not rest upon an object, but the left shall rest likewise. Direct the glance of the right eye without the other, if thou canst. Together they meet in one object, together they are directed to one object; their aim is one, their places diverse. If, then, all who with thee love God, have one aim with thee, heed not that in the body thou art separated in place; the eyesight of the heart ye have alike fixed on the light of truth. Then, if thou wouldest know that thou hast received the Spirit, question thine heart, lest haply thou have the Sacrament, and have not the virtue of the Sacrament. Question thine heart. If love of thy brethren be there, set thy mind at rest. There cannot be true love without the Spirit of God, since Paul^a cries, "The love of God is shed abroad in your hearts by the Holy Spirit which is given unto us^o."

THE GOSPEL.

ST. LUKE xiv. 16—24.

"A certain man made a great Supper," &c.

A certain man made a great supper, and bade many; and sent his servants at supper-time to say to them that were bidden, Come, for all things are now ready.

Who is this Man, but the "Mediator between God and men, the Man Christ Jesus^p?" He sent to those

^a Rom. v. 5.

^o St. Augustine.

^p 1 Tim. ii. 5.

who had been invited, for now was the hour that they should come. Who are they who had been invited, but those who had been called by the prophets who were sent before? When? Of old, ever since the prophets were sent, they invited to Christ's Supper. They were sent then to the people of Israel. Often were they sent, often did they call men to come at the hour of supper; and the people of Israel received those who invited them, but refused the supper. They read the prophets, and killed Christ. But when they killed Him, then, though they knew it not, they prepared a supper for us. When the Supper was now prepared, when Christ had been offered up, when the Supper of the Lord, which the faithful know, had been set forth after the resurrection of Christ, and established by His Hands and Mouth, then were the Apostles sent to them, to whom the Prophets had been sent before. "Come ye to the supper."

They who would not come made excuses. *They all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.* Do we suppose that these are not the excuses which hinder all men who decline to come to this Supper? Let us look into them, discuss, sift them, but only that we may beware. In the purchase of the piece of ground, the spirit of domination is indicated; therefore pride is the first vice rebuked. For the first man wished to have dominion, in that he would not that any should have dominion over him. What is to love dominion, but to take pleasure in one's own power; let us submit ourselves, that we may be safe. *I have bought a piece of ground, have me excused.* Having pride, he could not come.

The five yoke of oxen are taken to be the five senses

of the flesh ; in the eyes sight, in the ears hearing, in the nostrils smelling, in the mouth taste, in all the members touch^q.

By the bodily senses also, because they cannot comprehend things within, but take cognizance only of what is without, curiosity is rightly represented, which, not knowing its own secret life, desires to dwell upon things without. But we must observe, that the one who for his farm, and the other, who, to prove his five yoke of oxen, excuse themselves from the supper of their Inviter, mix up with their excuses the words of humility. For when they say, *I pray thee*, and then disdain to come, the word savours of humility, but the action of pride.

It follows, *And the third said, I have married a wife, and therefore I cannot come.* That is the delight of the flesh which hinders many ; I wish it were outward and not inward. For he who said, I have married a wife, taking pleasure in the delights of the flesh, excuses himself from supper ; let such a one take heed lest he die from inward hunger^r.

Attend to John, the holy Apostle and Evangelist : " Love not the world, neither the things that are in the world^s." O ye who come to the Supper of the Lord, " love not the world, neither the things that are in the world." The love of earthly things is the bird-lime of the Spirit's wings.

Let us away then with vain and evil excuses, and come we to the Supper by which we may be made fat within. Let not the puffing up of pride keep us back, let it not lift us up, nor unlawful curiosity scare us, and turn us away from God ; let not the pleasure of the flesh hinder us from the pleasure of the heart. Let us come, and be filled. And who came but the beggars, the *maimed*, the *halt*, the *blind* ? But there came not thither the rich, and the whole, who walked,

^q St. Aug. Ser. cxii. and Cat.

^r St. Gregory, Cat. Aur.

^s 1 St. John ii. 15.

as they thought, well, and saw acutely; who had great confidence in themselves, and were therefore in more desperate case, in proportion as they were more proud. Let the beggars come, for He inviteth them, "Who, though He was rich, yet for your sakes He became poor¹," that we beggars, through His poverty, might be enriched. Let the maimed come, "for they that are whole need not a physician, but they that be sick²." Let the halt come, who may say to Him, "Set in order my steps in Thy patha." Let the blind come, who may say, "Enlighten mine eyes, that I may never sleep in death." Such as these came at the hour, when those who had been first invited had been rejected upon their own excuses; they came at the hour, they entered in from the streets and lanes of the city. And the servant "who had been sent," brought answer, "Lord, it is done as Thou hast commanded, and yet there is room."

So that servant came, and shewed his Lord these things. Not for the sake of knowing inferior beings does God require messengers, as though He gained aught from them, for He knows all things stedfastly and unchangeably. But He has messengers for our sakes and their own, because to be present with God, and stand before Him so as to consult Him about His subjects, and obey His heavenly commandments, is good for them in the order of their own nature. *And the Lord said unto the servant, Go out into the highways and hedges, and compel those whom thou shalt find to come in³.* Whom thou shalt find, wait not till they

¹ 2 Cor. viii. 9.

² St. Matt. ix. 12.

³ "Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as Thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper."—E. V.

choose to come, compel them to come in. I have prepared a great supper, a great house, I cannot suffer any place to be vacant in it. The Gentiles came from the streets and lanes; let the heretics come from the hedges, here they shall find peace; for those who make hedges, their object is to make divisions. Let them be drawn away from the hedges, let them be plucked up from among the thorns. They have stuck fast in the hedges, they are unwilling to be compelled. Let us come in, they say, of our own good will. This is not the Lord's order; *Compel them*, saith He, *to come in*. Let compulsion be found outside, the will will arise within.

7 St. Augustine, in Cat. Aur., and Ser. cxii.

THIRD SUNDAY AFTER TRINITY.

THE EPISTLE.

1 ST. PETER V. 5—11.

“All of you be subject,” &c.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

[Materials for a suitable Commentary on the Epistle not being accessible to the Compiler, the following extracts are chosen, as containing thoughts in harmony with its teaching.]

All of you be subject one to another, and be clothed with humility.

The wicked, with the haughtiness of pride, despise all whom they behold. And if they ever outwardly respect them, yet within, in the secret of their heart, where they are great in their own estimation, they consider the life and the merits of others inferior to their own. They look on others as beneath themselves, because, in their own proud thoughts, they have placed themselves on a high eminence. To whom it is well said by the Prophet, “Woe unto them that are wise

in their own eyes, and prudent in their own sight^a." Hence also Paul says, "Be not wise in your own conceits^b." Hence the Divine reproof to Saul: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel^c?" For he is little in his own eyes, who in considering himself, regards himself as inferior in merit to others. For whoever in the loftiness of his thoughts raises himself above others, looks, as it were, on himself as great. But the reprobate Saul remained not in the good estate in which he had begun, because he was swollen with pride at the power he had received; while, on the other hand, David, ever thinking humbly of himself, and counting himself inferior in comparison with this same Saul, after he had met with an opportunity of striking, and spared his raging adversary, prostrated himself with humble profession, saying, "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea^d." He had been already certainly anointed as king, and had already learned, by Samuel praying, and pouring the oil upon his head, that Divine grace, having rejected Saul, was preserving him to hold the helm of the kingdom. And yet with humble mind he was prostrating himself before his persecuting adversary, to whom he knew that he was incomparably superior through the grace of election. Let those, then, who are still ignorant in what rank they are held by God, learn in what way they should humble themselves to their neighbour, if even His elect thus humble themselves before those to whom they know they are already preferred in His secret judgments.

But it is a usual mark of the elect, that they ever think more meanly of themselves than they really deserve. Hence Solomon invites the little ones to wisdom, saying, "Whoso is simple, let him turn in

^a Isa. v. 21.

^b Rom. xii. 16.

^c 1 Sam. xv. 17.

^d Ibid. xxiv. 14.

hither *.” But he who as yet despises not himself, does not lay hold of the humble wisdom of God. Hence the Lord says in the Gospel: “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes †.” Hence, advising his disciples, the teacher of the Gentiles says, “Let each esteem others better than themselves ‡.” For because the wicked man considers every one whom he knows, to be inferior to himself, the righteous, on the contrary, endeavours to regard all his neighbours as superior to himself; and lest, when one person humbles himself before another, this humility should tend to the pride of the other, Paul rightly admonished both parties, saying, “each esteeming others better than themselves,” in order that in the thought of the heart I should prefer him to myself, and he in return should prefer me to himself; so that, when the heart is kept down on both sides, no one may be elated by the honour bestowed on him.

For God resisteth the proud, and giveth grace to the humble.

It often happens with the proud, that, if they ever perform one single good thing, however trifling, they immediately turn away the thought of their mind from all their faults, and look with all their attention at this last good thing they may have done; and that from this they regard themselves as already holy, forgetting all the wickedness they have committed, keeping in mind only their one good action, which perhaps they were able but imperfectly to perform. On the other hand, it is usually the case with the Elect, that though powerful in the grace of many virtues, one sin, however inconsiderable, greatly harasses and assails them, in order that by considering that they are weakened in one quarter, they may not pride themselves on those vir-

* Prov. ix. 4.

† St. Matt. xi. 25.

‡ Phil. ii. 3.

tues in which they are powerful. And while they tremble at their weakness, they also maintain more humbly that point in which they are strong. The wicked, by thus incautiously looking at their one inconsiderable good quality, discern not the many and grievous sins in which they are plunged. And it is so ordered by a marvellous dispensation, that the Elect, from the fear of being weakened by even their most minute sin, lose not the great virtues to which they have advanced.

It is so ordered, then, by the rule of a righteous and secret judgment, that their evils are of service to the one, and that their good things are injurious to the others; when those make use of their slight sins for their advance in virtue, and these avail themselves of their smallest good deeds to add to their sin. For those advance to greater perfection in virtue from the fact that they are tempted to sin; but these fall back into greater sin, from the fact that they boast of their goodness. And as, though to one man wholesome food taken improperly brings sickness, to another the poison of a serpent applied as medicine restores health; so the suggestion of wickedness, with which we are often tempted against our will and efforts, is turned into a remedy, when the mind which is raised on high by its virtues, is brought low by the temptation it sees ranged against it ^b.

Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.

It is a thing to be especially borne in mind, that each individual soul is rendered the more precious in the sight of God, by how much it is for love of the truth the more despised in its own eyes: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" As if to say, "Thou wast great with Me, because thou wast contemptible to

^b St. Greg. Mor., Job, Bk. xxxiv. 42—45.

¹ 1 Sam. xv. 17.

thyself; but now, because thou art great to thyself, thou art become contemptible to Me." Every man becomes the more worthless to God, in proportion as he is more precious to himself, so much the more precious to God as he is for His sake more worthless to himself^k.

Casting all your care upon Him, for He careth for you. Be sober, be diligent, for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Behold it was said by the Divine voice to blessed Job, that he was not saved by his own right hand^l, and yet certain men, who are far from the strength of this man, despising the assistance of God, trust that they can be saved by their own strength. And for these what else ought we to pray, except that, if we have already received the gift of good works, we may receive this gift also, to know from whom we have received them? But since the Lord in the preceding words mentioned the greatness of His power, in what follows He points out the wickedness of the ancient enemy: in order that the good servant, having first heard of the virtues of the Lord, might know how much to love, and having known afterwards the craft of the devil, might learn how much to fear. Whence it is well said by the Prophet, "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy^m?" For after the power of the Creator had been made known to him, the strength of his adversary ought not to be concealed from him, in order that he might submit himself the more humbly to his defender, the more accurately he had learned the wickedness of his enemy, and might the more ardently seek his Creator, the more terrible he found the enemy to be, whom he had to avoidⁿ.

Whom resist, stedfast in the faith.

^k St. Greg. xviii. § 59.

^l Job xl. 14, 40.

^m Amos iii. 8.

ⁿ St. Greg., Bk. xxxii. § 14.

"But the devil is hard, and by his power rules over the servants of God."

He cannot rule over the servants of God who believe in Him with all their hearts. The devil may strive, but he cannot overcome them. For if ye resist him, he will flee away with shame from you. But they that are not full in the faith, fear the devil, as if he had some great power. For the devil tries the servants of God, and if he finds them empty, he destroys them. For as a man, when he fills up vessels with good wine, and among them puts a few vessels half full, and comes to try and taste of the vessels, does not try those that are full, because he knows that they are good; but tastes those that are half full, lest they should grow sour; for vessels half full soon grow sour, and lose the taste of wine: so the devil comes to the servants of God to try them. They that are full of faith resist him stoutly, and he departs from them, because he finds no place where to enter into them; then he goes to those that are not full of faith, and because he has place of entrance he goes into them, and does what he will with them, and they become his servants.

But I, the messenger of repentance, say unto you, Fear not the devil. For I am sent unto you, that I may be with you, as many as shall repent with your whole heart, and that I may confirm you in the faith. Believe, therefore, ye who by reason of your transgressions have forgot God, and who comparing your salvation with your sins, lead your lives in trouble; that if ye shall turn to the Lord with your whole hearts, and shall serve Him according to His will, He will give a remedy to your souls, notwithstanding your former sins, and ye shall have dominion over all the works of the devil. Be not then afraid in the least of his threatenings, for they are without force, as the sinews of a dead man. But hearken unto me,

• Or, the angel.

and fear the Lord Almighty, Who is able to save and to destroy you; and keep His commandments, that ye may live unto God^p.

Whom resist, steadfast in the faith.

The devil is defeated the more powerfully by the Elect, the more they bow themselves with great humility before the sole Author of all things. Since, therefore, from his being proved to be very insupportable when the Lord permits it, we know plainly with how strong an enemy we are fighting; it remains for each of us to subject himself more entirely to his Maker, the more truly he considers the mighty power of his adversary against him. For what are we but dust? and what is he but one of the heavenly spirits, and, which is still greater, their chief? What, then, can one venture on his own strength when he contends, though dust, against the chief of angels? But, because the Creator of heavenly spirits has assumed an earthly body, lowly dust now rightly overcomes the haughty angel^q. For by adhering to True Strength he gains powers which the apostate spirit lost by relying on himself. And it is meet for him, who believed that he was strong, when he had forsaken his Creator, to be conquered by dust, in order that he may learn by defeat, that he has failed through pride. But he pants with furious rage, because, while sufferings torture him below, man ascends to the highest happiness; because flesh is exalted to, and abides in, that loftiness from which he, that great spirit, lies cast forth for ever. But their relative deserts changed the positions of their minds. Thus, thus did pride deserve to be cast down, thus humility to be exalted, so as that a heavenly spirit might endure hell through exalting himself, and earth, through humility, reign for ever above the heavens^r.

^p The Shepherd of St. Hermas. The Twelfth Command, v., vii. Wake.

^q So St. Aug., Ps. lxi. § 3, p. 177, "For in Christ."

^r St. Greg., Morals on Job, Bk. xxxii. § 51.

Knowing that the same afflictions are accomplished in your brethren that are in the world.

Suffering is here the portion of the Elect, in order to their being trained for the rewards of their heavenly inheritance^a.

Our life in this sojourning cannot be without temptation; because our advance is made through temptation. A man does not become known to himself unless he be tempted, nor can he be crowned except he shall have conquered, nor can he conquer except he shall have striven, nor can he strive except he shall have encountered an enemy, and temptation^t.

But the God of all grace, Who hath called us to His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

By suffering evil come the crowns, the prizes, the proclamation of victory. And this may be seen in all the Saints. Since, then, they were thus crowned, thus proclaimed, let us, too, travel this road. Let us pray, indeed, that we enter not into temptation; but if it should come, let us make a stand with much manliness, and display the proper readiness of mind, that we may obtain the good things to come, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, together with the Holy Ghost, be glory, might, and honour, now and for ever, and world without end. Amen^u.

We must know that the will of Satan is always evil, but his power is never unjust. For his will he derives from himself, but his power he derives from God. For what he himself unrighteously desires to do, God does not allow to be done, except with justice. Whence it is well said in the Book of Kings, "The evil spirit of God came upon Saul^x." You see that one and the same spirit is both called the Lord's spirit, and an evil

^a St. Greg. xvi. § 37. ^t St. Aug., Ps. lxi. p. 176. ^u St. Chrysostom, Hom. xxviii. fin. in 2 Cor. ^x 1 Sam. xviii. 10.

spirit; the Lord's, that is, by the concession of just power, but evil, by the desire of an unjust will, so that he is not to be dreaded who has no power but by permission; that Power is the only worthy object of fear, which, when It has allowed the enemy to vent his rage, makes even his unjust will to serve the purpose of a just judgment⁷.

The deep dispensation of God's judgment for this reason often assails His well-deserving servants with threats, or presses on them with scourges, or weighs them down by some super-imposed burdens, or entangles them in laborious employments, because it foresees with wonderful power, that if they were to remain quiet, and in freedom, under tranquillity, they would sink beneath the wounds of the mind, from being unable to endure the temptations of the adversary. Whilst, then, it engages them in burdens or scourges to be endured without, it protects them from receiving the darts of temptations within. It is frequently a practice for a physician to draw out the inflammation of the bowels by an itching on the skin; and he effects a cure within, by causing an outward wound. In like manner, the medicine of the Divine Dispensation frequently causes the removal of an inward wound by outward pains, the throwing out of that inward corruption of sins which would otherwise fill the mind, by the deep wounds of scourges. And yet frequently, when men are not conscious to themselves of an open sin, and are either tortured by pain, or weighed down by labours, they break out into complaints against the Just and Almighty Judge; not observing against how mighty an adversary they are waging war. Did they but anxiously observe his irresistible strength, they would not murmur at the outward sufferings they endure.

But what if Almighty God were to lighten the

⁷ St. Greg. Mor., Bk. ii. § 17.

burdens we suffer, and yet withdraw from us His assistance, and leave us amid the temptations of the devil? Where shall we betake ourselves, when a mighty enemy is raging against us, if we are not defended by the protection of our Creator? "

THE GOSPEL.

ST. LUKE XV. 1—10.

"Then drew near unto Him all the Publicans and sinners," &c.

Then drew near unto Him all the Publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

From this we may gather, that true justice feeds compassion, false justice scorn, although the just are wont rightly to repel sinners. But it is one act when proceeding from the swelling of pride, another when from the zeal for discipline. For the just, though outwardly they spare not rebukes for the sake of discipline, inwardly cherish sweetness from charity. In their own minds they set above themselves those whom they correct, whereby they keep those under by discipline, and themselves by humility. But, on the contrary, they who from false justice are wont to feed pride in themselves, despise all others, and never in mercy condescend to the weak; thinking themselves not to be sinners, they are so much the worse sinners. Of such were the Pharisees, who, condemning our Lord because He received sinners, with parched hearts reviled the very fountain of mercy. But, because they were so sick that they knew not of their sickness, &

the end that they might know what they were, the heavenly Physician answers them with mild applications, for it follows :—

And He spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ?

He gave a comparison which man might recognise in himself, though it referred to the Creator of men ^a.

We may hence understand the extent of our Saviour's kingdom. For He says there are an hundred sheep, bringing to a perfect sum the numbers of rational creatures subject to Him. For the number an hundred is perfect, being composed of ten decades. But out of these one has wandered, namely, the race of man which inhabits the earth ^b.

One sheep then perished, when man by sinning left the pastures of life. But in the wilderness the ninety and nine remained, because the number of the rational creatures, that is to say, of angels and men who were formed to see God, was lessened when man perished; and hence it is said, *does he not leave the ninety and nine in the wilderness*, because in truth he left the companies of the angels in heaven. But man forsook heaven when he sinned. And that the whole body of the sheep might be perfectly made up again in heaven, lost man was sought for on earth; as it follows, *and go after that which was lost* ^c.

But was He then angry with the rest, and moved by kindness only to one? By no means. For they are in safety, the right hand of the most Mighty being their defence. It behoved Him rather to pity the perishing, that the remaining number might not seem imperfect. For the one being brought back, the hundred regains its own proper form ^d.

But when the Shepherd had found the sheep, He

^a St. Gregory, Cat. Aur.

^c St. Gregory, Cat. Aur.

^b St. Cyril, Cat. Aur.

^d St. Cyril, Cat. Aur.

did not punish it, He did not get it to the flock by driving it; but by placing it upon His shoulder, and carrying it gently, He united it to His flock. *When He hath found it, He layeth it on His shoulders, rejoicing^e.*

Having found the sheep, He returns home; for our Shepherd having restored man, returns to His heavenly kingdom.

And when He cometh home, He calleth together His friends and neighbours, saying unto them, Rejoice with Me, for I have found My sheep which was lost.

By His friends and neighbours He means the companies of angels^f, who are His friends, because they are holding to His will in their own steadfastness; they are also His neighbours, because by their own constant waiting upon Him they enjoy the brightness of His sight.

And we must observe that He says not, "Rejoice with the sheep that is found," but *with Me*, because truly our life is His joy; and when we are brought home to heaven, we fill up the festivity of His joy^g.

Now the angels, inasmuch as they are intelligent beings, do not unreasonably rejoice at the redemption of man, as it follows:

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Let this serve as an incentive to goodness, for a man to believe that his conversion will be pleasing to the assembled Angels, whose favour he ought to court, or whose displeasure to fear^h.

By the preceding parable, in which the race of mankind was spoken of as a wandering sheep, we were

^e St. Gregory Nyssen, Cat. Aur.

^f Theophylact says: "The heavenly powers then are called sheep, because every created nature, as compared with God, is as the beasts, but inasmuch as it is rational, they are called friends and neighbours." ^g St. Gregory, Cat. Aur. ^h St. Ambrose, Cat. Aur.

shewn to be the creatures of the most high God, Who has "made us, and not we ourselves, and we are the sheep of His pasture¹." But now is added a second parable, in which the race of man is compared to a piece of silver which was lost, by which He shews that we were made according to the royal likeness and image, that is to say, of the most high God. For the piece of silver is a coin having the impress of the king's image, as it is said²,

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

He Who is signified by the Shepherd, is signified also by the woman. For it is God Himself, God and the wisdom of God; but the Lord has formed the nature of angels and men to know Him, and has created them after His likeness. The woman, then, had ten pieces of silver, because there are nine orders of angels; but that the number of the elect might be filled up, man the tenth was created. And because there is an image impressed on the piece of silver, the woman lost the piece of silver when man, (who was created after the image of God,) by sinning departed from the likeness of his Creator. The woman lighted a candle, because the wisdom of God appeared in man. For the candle is a light in an earthen vessel, but the light in an earthen vessel is the Godhead in the flesh. But the candle being lit, it follows, *and disturbs*¹ [E. V. *sweep*] the house.

Because, verily, no sooner had His Divinity shone forth through the flesh, than all our consciences were appalled. Which word of disturbance differs not from that which is read in other manuscripts, *sweeps*^m, because the corrupt mind, if it be not first overthrown through fear, is not cleansed from its habitual faults. But when the house is broken up, the piece of silver is

¹ Ps. xcv. 7.

¹ Everitt.

² St. Chrys. Cat. Aur. (in Chrys. non occ.)

^m Everitt.

found, for she *seeks diligently until she finds it*; for truly when the conscience is disturbed, the likeness of the Creator is restored in manⁿ.

And when she had found it, she calls together her friends and her neighbours.

The piece of silver being found, He makes the heavenly powers partakers of the joy, whom He made the ministers of His dispensation.

Her neighbours; the heavenly powers are "nigh" unto Divine wisdom, inasmuch as they approach Him through the grace of continual vision^o.

Thanks be to Him Who sought me when a runaway; Who by calling me, re-called me from destruction; Who made my night light. How was the night made light? By Christ coming down into the night. Christ took flesh in this world, and enlightened for us the night. The woman, when she had lost a drachma, lighted a candle. The wisdom of God had lost a drachma. What is a drachma? a piece of money whereon was the image of the King. For man was made in the image of God, and had perished. And what did the wise woman? She lighted a lamp; a lamp is made of clay, yet has light whereby the drachma may be found. The lamp of wisdom, then, the Flesh of Christ, is made of clay, yet shines with His word, and finds the lost.

He seeks and finds; His neighbours rejoicing with Him, every spiritual creature which doth approach near unto God. To the joy of the neighbours the piece of silver was found; to the joy of the angels the human soul was found^p.

Who sought after the lost sheep, and the lost piece of silver? Was it not the loser? But who was the loser? Was it not he who once possessed them? Who, then, was that? Was it not he to whom they belonged? Since, then, *man* is the property of none

ⁿ St. Gregory, Cat. Aur.

^p St. Aug. on Ps. cxxxiv. and civ.

^o Ibid.

other than the Creator, He possessed him Who owned him ; He lost him Who once possessed him ; He sought him Who lost him ; He found him Who sought him ; He rejoiced Who found him. Therefore the purport of neither parable has anything whatever to do with him, to whom belongs neither the sheep nor the piece of silver, that is to say, *man*. For he lost him not, because he possessed him not ; and he sought him not, because he lost him not ; and he found him not, because he sought him not ; and he rejoiced not, because he found him not. Therefore, to rejoice over the sinner's repentance,—that is, at the recovery of lost man,—is the attribute of Him Who long ago professed that He would rather that the sinner should repent and not die ¹.

¹ Tertullian against Marcion, Bk. iv., ch. xxxii. Dr. Holmes' Translation. Tertullian's object in this passage, is to shew the identity of the Saviour of man with the Creator, in contradiction of Marcion, who placed Him in opposition. See note to Tertullian in the Gospel for the Fourteenth Sunday after Trinity.

FOURTH SUNDAY AFTER TRINITY.

THE EPISTLE.

ROMANS viii. 18—23.

“I reckon that the sufferings,” &c.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Are not worthy to be compared. Paul doth not say, “With the rest that is to come,” but what is much greater, *with the glory which is to come.* For it does not follow, that where rest is there is glory; but that where glory is there is rest, does follow; then, as he had said that it is to come, he shews that it already is. For he does not say, that which is to be, but *which shall be revealed in us*, as if already existing, but unrevealed. As also in another place he said, in clearer words, “Our life is hid with Christ in God^a.” Be, then, of good heart about it. For already hath it been prepared, and awaiteth thy labours. But if it vexes you that it is yet to come, rather let this very thing rejoice you. For it is owing to its being great and unutterable, and transcending our present condition, that it is stored up there. And he speaks so as to shew that it is not in quality only, but in quantity also, that the other life has the advantage. For these sufferings, whatever they are, are attached to our present life; but the blessings to come reach themselves out over ages without end. And since he had no way of giving a particular description of these, or of putting them before us in language, he gives them a name from what seems to be specially an object of desire with us, “*glory.*”

^a Col. iii. 3.

For the summit of blessings, and the sum of them, seems to be this. And to urge the hearer on in another way also, he gives a loftiness to his discourse by the mention of the creation, gaining two points by what he is next saying, the contempt of things present, and the desire of things to come; and a third besides these, or rather the first, is the shewing how the human race is cared for on God's part, and in what honour He holds our nature.

For the earnest expectation of the creature waiteth, he says, for the revelation of the sons of God. For the creature^b was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

And the meaning is something of this kind. This creature is in the midst of its pangs, waiting for and expecting these good things whereof we have just now spoken. For "earnest expectation" implies expecting intensely. And so his discourse becomes more emphatic, and he personifies this whole world, as the prophets also do, when they introduce the floods clapping their hands, and little hills leaping, and mountains skipping; not that we are to fancy them alive, or ascribe any reasoning power to them, but that we may learn the greatness of the blessings, so great as to reach even to things without sense. The very same thing they do many times also in the case of afflicting things, since they bring in the vine lamenting, and the wine too, and the mountains, and the boardings of the Temple howling; and in this case, too, it is that we may understand the extremity of the evils. It is, then, in imitation of these that the Apostle makes a living person of the creature here, and says that it groaneth and bewalleth; not that he heard any groan conveyed from the earth and heaven to him, but that he might shew the exceeding greatness of the good things to come, and the desire of freedom from the ills that now pervaded them.

^b In modern English, "creation," creatura.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same. What is the meaning of *the creature was made subject to vanity*? Why, that it became corruptible. For what cause, and on what account? On account of thee, O man! For since thou hast taken a body mortal, and liable to suffering, the earth, too, hath received a curse, and brought forth thorns and thistles. But that the heaven, when it is waxen old along with the earth, is to change afterwards to a better portion, hear from the Prophet, in his words: "Thou, O Lord, in the beginning hast founded the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; they all shall wax old as doth a garment, and as a vesture shalt Thou change them, and they shall be changed^c." Isaiah too declares this, when he says, Look to the heaven above, and "upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner^d." Now you see in what sense the creature is "in bondage to vanity," and how it is to be freed from the ruined state. For the one says, "Thou shalt fold them up as a garment, and they shall be changed;" and Isaiah says, and they "that dwell therein shall perish in like manner," not of course meaning an utter perishing. For neither do they that dwell therein, mankind, that is, undergo such an one, but a temporary one, and through it they are changed into an incorruptible state, and so, therefore, will the creature be. And all this he shewed by the way, by his saying, "in like manner," which Paul also says further on. At present, however, he speaks about the bondage itself, and shews for what reason it became such, and gives ourselves as the cause of it. What then? Was it harshly treated on another's account? By no means, for it was on my account that it was

^c Ps. cii. 25, &c.

^d Isa. li. 6.

made. What wrong, then, is done that which was made for my sake, when it suffereth these things for my correction? Or, indeed, one has no need to moot the question of right and wrong at all in the case of things void of soul and feeling. But Paul, since he made it a living person, makes use of none of these topics I have mentioned, but another kind of language, as desiring to comfort the hearers with the utmost advantage. And of what kind is this? What have you to say? he means. It was evil intreated for thy sake, and became corruptible; yet it has had no wrong done it. For incorruptible will it be for thy sake again. This, then, is the meaning of *in hope*. But when he says, it was *not willingly* that it was made subject, it is not to shew that it is possessed of judgment that he says so, but that you may learn that the whole is brought about by Christ's care, and is no achievement of its own. And now see in what hope also.

That the creature itself also shall be delivered from the bondage of corruption.

Now what is this creature? Not thyself alone, but that also which is thine inferior, and partaketh not of reason or sense; this, too, shall be a sharer in thy blessings. For "it shall be freed" he says, *from the bondage of corruption*, that is, it shall no longer be corruptible, but shall go along with the beauty given to thy body; just as when this became corruptible, that became corruptible also; so now it is made incorruptible, that also shall go along with and follow it. And to shew this he proceeds, *into the glorious liberty of the children of God*; that is, because of their liberty*. For as a nurse who is bringing up a king's child, when he has come

* St. Chrysostom does not mean to say that one preposition is used for another, as his illustration shews. For the liberty of the sons of God is both the thing of which the creature partakes, and the cause of its partaking; so that the one is put in a sense which implies the other too. [Here, as frequently elsewhere, the Compiler has, when using the translations in the "Library of Fathers," introduced the notes appended to the translation.]

to his father's power, does herself enjoy the good things along with him, thus also is the creation he means. You see how in all respects man takes the lead, and that it is for his sake that all things are made. See how he solaces the struggler, and shews the unspeakable love of God towards man. For why, he would say, dost thou fret at thy temptations? thou art suffering for thyself, the creation for thee. Nor does he solace only, but also shews what he says to be trustworthy. For if the creation, which was made entirely for thee, is *in hope*, much more oughtest thou to be, through whom the creation is to come to the enjoyment of all those good things. Thus men also, when a son is to appear at his coming to a dignity, clothe even the servants with a brighter garment, to the glory of the son; so will God also clothe the creature with incorruption, for the glorious liberty of the children.

For we know that the whole creation groaneth and travaileth in pain together until now.

Observe how he shames the hearer, saying almost, Be not thou worse than the creation, neither find a pleasure in resting in things present. Not only ought we not to cling to them, but even to groan over the delay of our departure hence. For if the creation doth this, much more oughtest thou to do so, honoured with reason as thou art. But as this was not yet enough to force their attention, he proceeds,—

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves.

That is, having had a taste of the things to come. For even if any should be quite stone hard, he means, what has been given already is enough to raise him up, and draw him off from things present, and to wing him after things to come in two ways, both by the greatness of the things that are given, and by the fact that, great and numerous as they are, they are but first-fruits. For if the first-fruits be so great

that we are thereby freed even from our sins, and attain to righteousness and sanctification, and that those of that time both drove out devils, and raised the dead by their shadow or garments[†], consider how great the whole must be. And if the creation, devoid as it is of mind and reason, and though in ignorance of these things, yet groaneth, much more should we. Next, that he may give the heretics no handle, nor seem to be disparaging our present world, *we groan*, he says, not as finding fault with the present system, but through a desire of those greater things. And this he shews in the words, *waiting for the adoption*. What dost thou say, let me hear? Thou didst insist on it at every turn, and didst cry aloud, that we are already made sons, and now thou placest this good thing among hopes, writing, that we must needs wait for it. Now it is to set this right by the sequel that he says, *to wit, the redemption of our body*. That is, the perfect glory. Our lot, indeed, is at present uncertainty to our last breath, since many that were sons have become dogs and prisoners. But if we de cease with a good hope, then is the gift unmoveable, and clearer, and greater, having no longer any change to fear from death and sin. Then, therefore, will the grace be secure, when our body shall be freed from death and its countless ailments. For this is full redemption, not a redemption only, but such, that we shall never again return to our former captivity. For that thou mayest not be perplexed at hearing so much of glory without getting any distinct knowledge of it, he partially exposes to thy view the things to come, setting before thee the change of thy body, and along with it the change of the whole creation.

And this he has put in a clearer light in another passage, where he says, "Who shall change our vile body, that it may be fashioned like unto His glorious Body[‡]." And in another place he writes, and says, "But when this mortal shall have put on immortality,

[†] Acts v. 15; xix. 12.

[‡] Phil. iii. 21.

then shall the saying that is written be brought to pass, Death is swallowed up in victory^h." But to shew that with the corruption of the body the constitution of the things of this life will also come to an end, he wrote again elsewhereⁱ, "For the fashion of this world passeth away^l."

The blessed Apostle Paul, who being by the divine good pleasure carried up into the third heaven, and into Paradise, bears witness that he heard unspeakable words; who glories that he saw Jesus Christ by a faith not without sight; who delivers that which he both learnt and saw, in a more entire truth of assurance, says, *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Who, then, does not labour with all his strength to attain to so great glory, that he may be made the friend of God, and presently be in joy with Christ? that after penalties and torments on earth, he may reap divine rewards? If to the soldiers of this world it is a glorious thing, when they have conquered the enemy, to return triumphant into their country; how far better and greater is the glory, having conquered the devil, to return triumphant into Paradise, and wherefrom Adam was cast out for sin, thither, with the overthrow of his subduer, to carry in the trophies of victory? to offer to God the gift He most accepts, faith uncorrupt, virtue of spirit unfailing, praise of devotion full of honour? to be His companion, when He enters upon His way to take vengeance of His enemies? to stand beside Him, when He sits in judgment? to be made co-heir of Christ? to be equal with Angels, with Patriarchs, with Apostles, with Prophets; to rejoice in the possession of the heavenly kingdom? These thoughts, what persecutions can conquer, what torments can subdue them? The mind that is grounded in religious meditations abides in strength and sted-

^h 1 Cor. xv. 54.ⁱ Ibid. vii. 31.^l St. Chrysostom.

fastness; against all terrors of the devil and threats of the world, that spirit abides unshaken which has its strength from a sure and solid faith in the things to come. In persecution, earth is shut, but heaven opens; antichrist threatens, but Christ protects; death enters, but immortality ensues; in our destruction the world is taken from us, in our restoration Paradise is awarded us; the life of time is quenched, the life of eternity accomplished. What dignity and what safety is it to go forth hence in joy; among afflictions and straits to go forth with glory! In a moment to close the eyes which had been looking upon men and earth, and to open them at once, where God and Christ are seen! How fleet the transit into joy; suddenly snatched from earth, to be placed in the realms of heaven! These things we ought to embrace in our minds and thoughts; on these to meditate day and night. If the soldier of God be thus found when persecution meets him, his valour, prompt to battle, will not be able to be conquered. Or if his summons call him sooner away, a faith that had become ready for martyrdom will not be without reward. Without the penalty of delay the reward will be rendered by God the Judge: in persecution the crown is with the warrior, and in peace with the true of heart^k.

THE GOSPEL.

ST. LUKE vi. 36—42.

“Be ye therefore merciful,” &c.

Be ye therefore merciful, as your Father also is merciful.

The Saviour, taking patterns for mankind from divine subjects, says, *Be ye merciful, as your Father which*

^k From Treatise xiii. of St. Cyprian; martyred A.D. 258.

is in heaven is merciful; and, "Be ye therefore perfect, even as your Father which is in heaven is perfect¹." And He said this, not that we might become such as the Father; for to become as the Father is impossible for us creatures, who have been brought to be out of nothing; but, as He charged us, "Be not like to horse and mule²," not lest we should become as draught animals, but that we ought not to imitate their want of reason, so, not that we might become as God, did He say, *Be ye merciful, as your Father*; but that looking at His beneficent act, what we do well, we might do, not for man's sake, but for His sake, so that from Him and not from men we may have the reward. For as although there be one Son by nature, True and Only-begotten, yet we, too, become sons, not as He in nature and truth, but according to the grace of Him that calleth; and, though we are men from the earth, are yet called gods³, not as the true God or His Word, but as it has pleased God Who has given us that grace; so also, as God do we become merciful, not by being made equal to God, nor becoming in nature and truth benefactors, (for it is not our gift to benefit, but belongs to God,) but in order that what has accrued to us from God Himself by grace, these things we may impart to others, without making distinctions, but largely towards all extending our kind service. For only in this way can we become imitators, in no other,—when we minister to others what comes from Him⁴.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned.

Christ here expresses that worst inclination of our thoughts or hearts, which is the beginning and origin of a proud disdain. For although it becomes men to look into themselves, and walk after God, this they do

¹ St. Matt. v. 48.
Ps. lxxxii. 6.

² Ps. xxxii. 10.

³ *Geol.* see

⁴ St. Athanasius, Contr. Ar. Dis. iii. xxv. § 15.

not, but look into the things of others, and while they forget their own passions, behold the infirmities of others, and make them a subject of reproach^p.

He does not here forbid us to judge all sin absolutely, but lays this prohibition on such as are themselves full of great evils, and judge others for any small evils. Thus by what follows, *Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye*; he hath pointed out to them that have understanding, the excellency of this law. In like manner, Paul does not absolutely forbid to judge those that sin, but finds fault with disciples who judged their teacher, and instructs us not to judge those that are above us^q.

Forgive, and ye shall be forgiven: give, and it shall be given unto you.

Forgive, and ye shall be forgiven, relates to pardoning. *Give, and it shall be given unto you*, relates to doing kindnesses. As to pardoning, thou both wishest thy sin to be pardoned thee, and thou hast another whom thou mayest pardon. Again, as to the doing kindnesses; a beggar asks of thee, and thou art God's beggar. For we are all, when we pray, God's beggars; we stand, yea, rather, we fall prostrate before the door of the Great Householder, we groan in supplication, desiring to receive something; and this something is God Himself. What does the beggar ask of thee? Bread. And what dost thou ask of God, but Christ, Who saith, "I am the living Bread which came down from heaven^r." Would you be forgiven? *Forgive, it shall be forgiven you*. Would you receive? *Give, and it shall be given unto you*.

Our Lord and Master, knowing the temptation in this life to take revenge, when He taught us six or seven petitions in His Prayer, took none of them for Himself to treat of, and to commend to us with greater

^p St. Cyril in Cat. Luke.
Aur. Mat.

^q St. Chrys. in Mat. and in Cat.
^r St. John vi. 51.

earnestness, than this one. Why, after the conclusion of the Prayer, did He not enlarge to us on what He had laid down, either in the beginning, or the middle, or at the end? Why said He not, If the Name of God be not hallowed in you, or if ye have no part in the kingdom of God, or if the will of God be not done in you as in Heaven, or if God guard you not that ye enter not into temptation; why none of all these? But what saith He, "If ye forgive men their trespasses," (in reference to that petition, "forgive us our debts as we forgive our debtors,") "your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Having passed over all the other petitions which He taught us, this He taught us with an especial force. There was no need of insisting so much upon those sins in which, if a man offend, he may know the means whereby he may be cured; but need of it there was with regard to that sin in which, if thou offend, there is no means whereby the rest can be cured.

He that is skilled in Heaven's laws dictated this Prayer. He does not deceive thee; ask according to the tenor of His heavenly voice; say, "Forgive us, as we also forgive," and *do what thou sayest*. He that lies in his prayers, loses the benefit he seeks: he that lies in his prayers, both loses his cause and finds his punishment. God does not seek for witness as regards thee to convict thee. He Who dictated the Prayer to thee is thine Advocate; if thou liest, He is a Witness against thee; if thou dost not amend thyself, He will be thy Judge. So then both say it, and do. For if thou say it not, thou wilt not obtain, making thy requests contrary to the law; but if thou say it, and do it not, thou wilt be further guilty of lying. There is no means of evading that verse, save by fulfilling what we say. Can we blot this verse out of our Prayer?

Would ye that the clause, "Forgive us our debts," should be there, and that we should blot out what follows, "As we also forgive our debtors?" Thou shalt not blot it out, lest thou be first blotted out thyself. Thou that wishest to receive, give; thou that wishest to be forgiven, forgive.

Take heed, my brethren, my sons, sons of God, take heed, I beseech you, of that which I am saying to you. Fight to the uttermost of your powers with your own hearts. And if ye shall see your anger making a stand against you, pray to God against it, that God may make thee conqueror of thyself, that God may make thee conqueror, I say, not of thine enemy without, but of thine own soul within. For He will give thee His present help, and will do it¹.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

He says, *shall men give*, because through the merits of these to whom they have given, even a cup of cold water in the name of a disciple², shall they be thought worthy to receive a heavenly reward³.

The Lord added to what had gone before a very necessary parable, as it is said, *And He spake a parable unto them*; for His Disciples were the future teachers of the world, and it therefore became them to know the way of a virtuous life, having their minds illuminated, as it were, by a divine brightness, that they should not be blind leaders of the blind. And then He adds, *Can the blind lead the blind?* But if any should chance to attain unto an equal degree of virtue with their teachers, let them stand in the measure of their teachers, and follow their footsteps. Hence it follows,

The disciple is not above his master.

¹ St. Augustine, Ser. xxxiii., vii., and lxiv.

² St. Matt. x. 42.

³ St. Aug. in Cat. Aur. Luke.

Hence also Paul says, "Be ye followers of me, as I am of Christ." Since Christ therefore judged not, why judgest thou? for He came not to judge the world, but to shew mercy¹.

It is a great evil merely to be blind, but to be in such a case and have none to lead him, nay, to occupy the place of a guide, is a double and triple ground of censure. For if it be a dangerous thing for the blind man not to have a guide, much more so that he should even desire to guide another².

The Lord having admonished us concerning hasty and unjust judgments; and because that they are most given to rash judgment who judge concerning things uncertain; and they most readily find fault, who love rather to speak evil and to condemn, than to cure and to correct; a fault that springs either from pride or jealousy,—therefore He subjoins,

Why seest thou the mote that is in thy brother's eye, and beholdest not the beam that is in thine own eye?

He speaks of such as, though themselves guilty of mortal sin, do not forgive a trivial fault in their brother³.

When then we are brought under the necessity of finding fault with any, let us first consider whether the sin be such as we have never had; secondly, that we are yet men, and may fall into it; then, whether it be one that we have had, and are now without, and then let our common frailty come into our mind, that pity, and not hate, may go before correction. Should we find ourselves in the same fault, let us not reprove, but groan with the offender, and invite him to struggle with us. Seldom, indeed, and in cases of great necessity, is reproof to be employed; and then only that the Lord may be served, and not ourselves⁴.

Why beholdest thou the mote that is in thy brother's eye!

Yea, for many now do this; if they see a monk but

¹ St. Cyril in Cat. Luke.

² St. Jerome, Cat. Aur. Matt.

³ St. Chrys. on St. Matt. xv. 14.

⁴ St. Aug., Cat. Aur. Matt.

wearing an unnecessary garment, they produce against him the law of our Lord^c, while they themselves are extorting without end, and defrauding men every day. If they see him but partaking rather largely of food, they become bitter accusers, while they themselves are daily drinking to excess and surfeiting; not knowing, that besides their own sins, they do hereby gather up for themselves a greater flame, and deprive themselves of every plea. For on this point, that thine own doings must be strictly enquired into, thou thyself hast first made the law, by thus sentencing those of thy neighbour. Account it not then to be a grievous thing, if thou art also thyself to undergo the same kind of trial.

Thou hypocrite.

Where He would indicate that the sin is great, and the punishment and wrath in store for it grievous, He begins with a reproach. As, then, unto him who was exacting the hundred pence, He said in His deep displeasure, "Thou wicked servant;" so here, *Thou hypocrite*. For not of protecting care comes such a judgment, but of ill-will; and while a man puts on a mask of benevolence, he is doing a work of wickedness, causing groundless reproaches and accusations to cleave to his neighbours, and usurping the rank of a teacher when he is not worthy to be so much as a disciple. On account of this, Christ calls him *hypocrite*. For thou, who in other men's deeds art so bitter as to see even the little things, how hast thou become so remiss in thine own that even the great things are hurried over by thee?

First cast out the beam out of thine own eye.

Seest thou that He forbids not judging, but commands to cast out first the beam from thine eye, and then to set right the doings of the rest of the world? For, indeed, each one knows his own things better than those of others; and sees the greater rather than the less; and loves himself more than his neighbour.

• St. Matt. x. 10.

Wherefore, if thou doest it out of guardian care, I bid thee care for thyself first, in whose case the sin is both more certain and greater. But if thou neglect thyself, it is quite evident that neither dost thou judge thy brother in care for him, but in hatred, and wishing to expose him. For what if he ought to be judged? It should be by one who commits no such sin, not by thee.

Do not, I warn thee, seize upon the privilege of the Only-Begotten. For Him is the throne of judgment reserved. Wouldst thou, however, be a judge? Thou hast a court of judgment which hath great profit, and bears no blame. Make consideration, as judge, to sit upon thy conscience, and bring before it all thy transgressions, search out the sins of thy soul, and exact with strictness the account thereof, and say, "Wherefore didst thou dare to do this or that?" And if she shun these, and be searching into other men's matters, say to her, "Not about these am I judging thee, not for these art thou come here to plead. What, if such a one be a wicked man? *Thou*, why didst thou commit this or that offence? Answer for thyself, do not accuse; look to thine own matters, not to those of others." And be thou continually urging her to this anxious trial. Then, if she have nothing to say, but shrink back, wear her out with the scourge, like some restless and unchaste handmaid. And this tribunal do thou cause to sit every day, and picture the river of fire, the venomous worm, the rest of the torments.

And if she plead, "The devil comes to me, he plots against me, he tempts me;" tell her, "If thou wert not willing, all that would be to no purpose." And if she say, "I am entangled with a body, I am clothed with flesh, I dwell in the world, I abide on earth;" tell her, "All these are excuses and pretexts. For such an one, too, was encompassed with flesh; and such another dwelling in the world and abiding on earth is approved; and thou thyself, when thou doest well, doest

it encompassed with flesh." Bring forward those that have got the better, bring forward the first woman, who said, "The serpent beguiled me^d," and yet was not acquitted of the blame.

And when thou art searching out these things, let no man disturb thee; but as the judges sit under curtains to judge, so do thou, instead of curtains, seek a time and place of quiet. And when after thy supper thou art risen up, and art about to lie down, then hold this thy judgment; this is the time convenient for thee, and the place, thy bed, and thy chamber. This the Prophet likewise commanded, saying, "For the things which ye say in your hearts, be ye moved to compunction upon your beds^e." And for small offences require great satisfaction, that unto the great thou mayest never even approach. If thou do this every day, thou wilt with confidence stand at That fearful Judgment-seat^f.

^d Gen. iii. 13.
in St. Matt.

^e Ps. iv. 4, LXX.

^f St. Chrysostom

FIFTH SUNDAY AFTER TRINITY.

THE EPISTLE.

1 ST. PETER iii. 8—15.

“Finally, be ye all of one mind,” &c.

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous :

Not rendering evil for evil, or railing for railing : but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.

What difference is there between him that provoketh and him that is provoked, except that the one is convicted of evil doing first, and the other afterwards? Nevertheless, each is guilty of injuring a man before the Lord, Who forbiddeth and containeth all wickedness. In evil doing no account is taken of the order of actions, nor doth a different place in that order separate what a like nature maketh one. Wherefore the command is absolute that “evil must not be recompensed for evil^a.” A like deed hath a like merit. How shall we observe this command, if, in our disdainfulness, we shall not disdain revenge? And what honour shall we pay to the Lord God, if we shall take unto ourselves the free power of revenging ourselves? We, creatures of corruption, and earthen vessels that we are, are grievously offended with our own servants, who take upon themselves to avenge themselves on their fellow-servants; and those who offer their patience as a gift to ourselves, as remembering their own lowly and servile condition, and loving the right of

^a Rom. xii. 17.

masters to receive honour, we not only approve of, but render them even larger satisfaction than they would have claimed for themselves. And is our cause in any danger when thus committed to the Lord, so righteous in judgment, so powerful in execution? Why, then, do we believe that He is our Judge, if not also our Avenger? This He promiseth us that He will be, saying, "Vengeance is Mine; I will repay^b;" that is, "Leave your vengeance to Me, and I will reward your patience." For when He saith, "Judge not, that ye be not judged^c," doth He not require patience? For who is he that will not judge another, save he who will be patient in not avenging himself? Who judgeth in order that he may pardon? And if he shall pardon, yet hath he taken care to have the impatience of judging, and hath taken away the honour of the one and only Judge, that is, God. But with how many miscarriages is impatience of this sort wont to find fault! How often hath Revenge repented! How often hath its violence become worse than the things which caused it! For there is nothing undertaken with impatience which can be effected without violence; and there is nothing effected with violence which hath not met either a stumbling-block, or an overthrow, or hath gone headlong. Now if thou avenge thyself too slightly, thou wilt be mad; if too abundantly, thou wilt be overburdened. What have I to do with revenge, the measure of which, through impatience of my pain, I am not able to regulate? But if I shall keep a guard over my patience, I shall suffer no pain; and if I shall suffer no pain, I shall desire no revenge^d.

He who hastes and presses too fast unto his avenging, let him consider that not yet has the Avenger been avenged. How great is the Lord Jesus, and what is His patience, that He Who is adored in heaven, is not

^b Rom. xii. 19.^c St. Matt. vii. 1.^d Tertullian, *De Pat.*, x. 10.

yet avenged upon earth! Let us think of His patience, dearest brethren, in our persecutions and passions. To His coming let us offer an obedience full of waiting thoughts. Let us not, servants as we are, haste with irreligious and immodest speed, to be defended before our Lord. Rather press we, and labour on, and let us, watching with the whole heart, and stedfast unto all long-suffering, maintain the commandments of the Lord; that when the day of anger and avenging comes, we may not be punished with the impious and the sinning, but may receive honour among righteous men and fearers of God*.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it.

“What man is he that desireth life, and loveth to see good days?” Doth not every one among you answer, I? Is there any man among you that loveth not life, that is, that desireth not life, and loveth not to see good days? Do ye not daily thus murmur, and thus speak? how long shall we suffer these things? Daily are they worse and worse; in our fathers’ time were days more joyful, were days better. O, if thou couldst ask those same, thy fathers, in like manner would they murmur to thee of their own days. “Our fathers were happy, miserable are we, evil days have we: such an one ruled over us, we thought that after his death might some refreshing be given to us; worse things have come: O God, shew unto us good days!” What man is he that desireth life, and would fain see good days? Let him not seek here good days! A good thing he seeketh, but not in its right place doth he seek it.

Good days thou seekest, together let us seek, seek not here. Always are there evil days in this world, but always good days in God. Good days had Abra-

* St. Cyprian, Treat. xi.

† Ps. xxxiv. 12.

ham, but within, in his heart; evil days had he, when through famine he changed his place and sought food ^s. So all men have sought food. Had Paul good days, who saith, "In hunger and thirst, in fastings often, in cold and nakedness ^h"? But let not the servants be wroth; the Lord Himself had not good days in this world; insults, injuries, the Cross, and all those evils did He suffer.

Let not a Christian then murmur, let him see whose steps he followeth; but if he loveth good days, let him hearken unto Him in the Psalm, teaching and saying, "Come ye children, hearken unto Me; I will teach you the fear of the Lord ⁱ." What wouldest thou? Life and good days? Hear and do. *Keep thy tongue from evil, and thy lips that they speak no guile*, that is, defraud not any, lie not to any.

But what is to *eschew evil* ^k? It is little that thou injure none, murder none, steal not, commit not adultery, do no wrong, bear no false witness; *depart from evil*. When thou hast departed, thou sayest, now I am safe; I have done all, I shall have life, I shall see good days. Not only saith he depart from evil, but also, *and do good*. It is nothing that thou spoil not; clothe the naked. If thou hast not spoiled, thou hast declined from evil; but thou wilt not do good unless thou receive the stranger into thine house. So then depart from evil as to do good. *Seek peace, and ensue it*. He hath not said, "Thou shalt have peace here; seek it, and ensue it." Whither shall I ensue it? Whither it hath gone before. For the Lord our Peace hath risen again, and hath ascended into heaven. *Seek peace, and ensue it*; because when thou also hast risen, this mortal shall be changed, and thou shalt embrace peace there where no man shall trouble thee. For there is perfect peace, where thou wilt not hunger. For here it is bread that maketh thy peace; withhold

^s Gen. xii. 10; xxvi. 1. ^h 2 Cor. xi. 27. ⁱ Ps. xxxiv. 11—13.

^k Ps., *depart from*.

bread, and see what a war there will be within thy bowels. How is it that the righteous groan here, brethren? That ye may know that here we seek peace, but shall obtain it only in the end. But in part must we have it here, that there we may deserve it wholly. What is "In part?" Let us be peaceful here, let us love our neighbour as ourselves. So love thy brother as thyself, be at peace with him.

Seek peace, brethren. The Lord saith, "These things have I spoken unto you, that in Me ye might have peace¹." Peace in *this world* I promise not unto you. In this life is not true peace, neither tranquillity. The joy of immortality, the society of angels, is promised. But whoever hath not sought it while he hath been here, shall not find it, when he shall arrive there.

The eyes of the Lord are upon the righteous : fear not, then; labour; the eyes of the Lord are upon thee. *And His ears are open unto their prayers.* What wouldest thou more? If an householder in a great house should not hearken to a servant murmuring, he would complain, and say, "What hardships do we here suffer, and none heareth us!" Canst thou say this of God, "What hardships I suffer, and none heareth me?" If He heard me, haply, sayest thou, He would take away my tribulation; I cry unto Him, and yet have tribulation. Only do thou hold fast His ways, and when thou art in tribulation, He heareth thee. But He is a Physician, and still thou hast something of putrefaction; thou criest out, but still He cutteth, and taketh not away His hand, until He hath cut as much as pleaseth Him. For that physician is cruel who heareth a man, and spareth his wound and putrefaction. How do mothers rub their children in the bath for their health. Do not the little ones cry out in their hands? Are they then cruel because they spare not, nor hearken unto their tears? Are they not full of affection? And yet the children cry out, and are not

¹ St. John xvi. 33.

spared. So our God also is full of charity, but therefore seemeth He not to hear, that He may spare and heal us for ever.

The eyes of the Lord are upon the righteous, and His ears are open unto their prayers.

Haply say the wicked, I securely do evil, because the eyes of the Lord are not upon me; God attendeth to the righteous; me He seeth not, and whatever I do, I do securely. Immediately added the Holy Spirit, seeing the thoughts of men, and said,

But the face of the Lord is against them that do evil^m.

But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

And who is he that will harm you, if ye be followers of that which is good?

It is our maxim that we can suffer harm from none, unless we be convicted as doers of evil, or proved to be wicked; you may indeed slay us, but hurt us you cannot.

Since we fix not our hopes on the present, we take no thought when men murder us, knowing that all must assuredly dieⁿ.

But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled.

We must not fear that a human enemy can do anything. For what is he to do? To say many evil things, to hurl reproaches, to rage with revilings: but to thee what? "Rejoice," saith Christ, "and be exceeding glad, for great is your reward in heaven^o." He on earth redoubleth reproaches, thou in heaven redoulest thy gains. What then is to be feared when thou sufferest an enemy? Fear lest thy love be troubled wherewith thou lovest an enemy^p.

Whatever may befall us, let us endure. It is a sufficient consolation in all circumstances that we suffer for

^m St. Augustine on Ps. xxxiv. 12—16.
Apology.

^o St. Matt. v. 12.

ⁿ Justin Martyr,
^p St. Augustine, Ps. lv. 3.

Christ. This divine incantation let us repeat, and it will charm away the pain of every wound.

And how can we suffer for Christ? you ask. If one accuse thee falsely in any case, not on account of Christ, yet if thou bearest it patiently, if thou givest thanks, if thou prayest for him, all this thou doest for Christ. But if thou curse him, if thou utter discontent, if thou attempt to revenge it, though thou shouldst not be able, it is not for Christ's sake; thou sufferest loss, and art deprived of thy reward on account of thy intention. For it rests with us either to profit, or to be injured by afflictions. It depends not upon the nature of the affliction, but upon the disposition of our own minds. We want strength of soul, and nothing will then appear grievous; but if our soul be weak, we find a grievance in everything.

According to our dispositions, all things become tolerable or intolerable. Let us strengthen our resolution, and we shall bear all things easily. The tree whose roots are fixed deep in the earth is not shaken by the utmost violence of the storm, but if it be set lightly in the surface of the ground, a slight gust of wind will tear it up from the roots. So it is with us; if our flesh be nailed down by the fear of God, nothing will be able to shake us; but if we merely intend well, a little shock will subvert and destroy us. Wherefore, I exhort, let us bear all with much cheerfulness, imitating the Prophet, who says, "My soul cleaveth to Thee." He wishes us so to cleave and be united to Him, that we may never be separated from Him. If thus we hold by God, if thus we rivet our thoughts upon Him, if we thirst with the love of Him, all that we desire will be ours, and we shall obtain the good things to come, in Jesus Christ our Lord, to Whom with the Father and the Holy Ghost be glory, power, and honour, now and for ever^a. Amen.

^a St. Chrysostom, Hom. on 2 Tim.

THE GOSPEL.

ST. LUKE v. 1—11.

“It came to pass, that, as the people,” &c.

It came to pass, that, as the people pressed upon him to hear the Word of God, He stood by the lake of Genesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

[Compare the second miraculous draught of fishes, related by St. John xxi. 4, &c.]

The Lord, in a similitude taken from the casting of a draw-net into the sea^r, hath explained the shore to mean the end of the world. So also, in the miracle of the draught of fishes related by St. John, where it is written, “In the morning Jesus stood upon the sea-shore^s,” the shore again signifies the end of the world.

The former similitude is a parable by word, not by action; but by action the Lord hath in the latter betokened the Church as it shall be at the end of the world; while in another fishing [this in St. Luke] He hath in like manner betokened the Church as it should be in this present time. Now,

^r St. Matt. xiii. 47, &c.

^s St. John xxi. 4, &c.

in that He worked this miracle in the beginning of His preaching, but that after His resurrection, He shews that the first draught of fishes, which were taken into the ships, signifies the good and the bad which the Church now hath in it; but the second draught of fishes, which were drawn to shore, signifies the good only, which the Church shall have for ever, when the resurrection of the dead is completed at the end of the world. Accordingly, Jesus did not on the first occasion, as on the second, stand upon the shore, when He commanded them to take the fish, but *He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And the fishes which they caught were in the ships: they did not draw the nets to land*¹.

By these signs, and whatever others may be found, we perceive that in the one miracle the Church in this world, in the other, the Church at the end of the world, is figured; and, therefore, the first took place before, the last after, the Lord's resurrection; because there the Lord represented us as called, here as brought to life again. In the first, the nets are not thrown on the right side, lest they should denote only the good; nor on the left, lest only the bad: but, generally, *Let down your nets, saith Christ, for a draught*, that we may understand good and bad to be meant: whereas the second time, He said, "Cast the net on the right side of the ship," to denote those, the good only, that shall stand on the right hand. In the first, the net, in signification of schisms, was breaking; in the second, because in that consummate peace of the saints there shall be no schisms, the Evangelist says, "and for all there were so many, yet was not the net broken;" as

¹ St. John xxi. 8, 9.

though he looked back to that other occasion when the net was broken, and by contrast of that evil would set off this good. In the first draught, the multitude of fishes taken was so great, that the two ships were filled, and began to sink, i.e. were loaded even to the point of sinking; for they did not sink, only were in danger. For whence arise in the Church the great evils under which we groan, but from there being no bearing up against the so great multitude which, well-nigh unto the submersion of discipline, enters in with its manners utterly alien from those of the saints¹. But the second time² they cast the net to the right side, and now they were not able to draw it for the multitude of fishes. Those who on the right side, i.e. within the nets of the Christian name, depart this life, shall come to light only on the shore, i.e. in the end of the world, when they rise again. Therefore, they were not able so to draw the net as to discharge into the ship the fishes they had taken, as was done in the other instance with those by which the net was burst and the ships overloaded. These of the right side, after their departure out of this life, the Church hath still, but hidden from sight, in the sleep of peace, as in the deep, until the net come unto the shore to which it is being drawn. Again, that which in the first miracle was figured by the two ships, the same I take to be figured in the second by the two hundred cubits, namely, the two classes of elect, the circumcised and uncircumcised³. Lastly, in the first draught the number of the fishes is not mentioned, as though in that were fulfilled what was foretold by the prophet: "If I should declare them and speak of them, they should be more than I am able to express⁴;" but in the second they are not beyond numbering, but there is of them the par-

¹ Aug., Ps. lxxv. 5.

² St. John xxi. 6.

³ The two ships figured the one Church, but made out of two peoples, joined together in Christ.

⁴ Ps. xli. 7.

ticular number, a hundred and fifty and three^a, not signifying that a hundred and fifty-three saints only are to rise unto eternal life, but this number represents mystically all who partake of the grace of the Holy Spirit^b.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

Calling back to his consciousness the crimes he had committed, Peter is alarmed and trembles; and as being unclean, he believes it impossible he can receive Him who is clean, for he had learnt from the law to distinguish between what is defiled and what holy^c.

And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch^d men.

Rightly are nets the apostolical instruments for fishing, which kill not the fish which are caught, but keep them safe, and bring up those that are tossing about in the waves from the depths below to the regions above^e.

And when they had brought their ships to land, they forsook all, and followed Him.

He, my brethren, who resigned not only what he had, but also what he longed to have, resigned much. For what poor man doth not swell with hope of this life? Who doth not daily desire to increase what he hath? Peter resigned the whole world, and Peter

^a St. Augustine gives at length the mystical interpretation of the number 153.

^b St. Augustine on St. John xxi. 4, &c.

^c St. Cyril, Cat. Aur., Luc.

^d The word rendered "catch" signifies in the original, *to take alive*. (See Numb. xxxi. 15, LXX.) The promise to St. Peter is that henceforth he shall take men, not fish, and that he shall take them for life, and not for death. See Abp. Trench on this miracle, p. 134.

^e St. Ambrose in Cat. Aur., Luc.

received the whole world. They were like men who had nothing, and yet possessed ^f all things ^g.

But the bringing their ships to land, and forsaking all to follow Jesus, may represent the end of time, when those who have clung to Christ shall altogether depart from the storms of this world ^h.

^f 1 Cor. vi. 10.

^g St. Aug. in Ps. civ. 16.

^h St. Aug. in Cat. Luc.

SIXTH SUNDAY AFTER TRINITY.

THE EPISTLE.

ROM. vi. 3—11.

“ Know ye not, that so many of us as were baptized,” &c.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death.

O strange and inconceivable thing! we did not really die, we were not really buried, we were not really crucified and raised again; but our imitation was but in a figure, while our salvation is in reality. Christ was actually crucified, and actually buried, and truly rose again; and all these things have been vouchsafed to us, that we, by imitation communicating in His sufferings, might gain salvation in reality. O surpassing loving-kindness! Christ received the nails in His undefiled hands and feet, and endured anguish; while to me, without suffering or toil, by the fellowship of His pain, He vouchsafes salvation.

Let no one then suppose that Baptism is merely the grace of remission of sins, or further, that of adoption; as John's Baptism bestowed only the remission of sins. Nay, we know full well, that as it purges our sins, and conveys to us the gift of the Holy Ghost, so also it is the counterpart of Christ's sufferings. For for this cause Paul, just now read, cried aloud and says, *Know ye not, that as many of us as were baptized into Christ Jesus, were baptized into His death? Therefore we are buried with Him by baptism into death.* These words he

spake to them who had settled with themselves that Baptism ministers to us the remission of sins, and adoption; but not that, further, it has communion also in representation with Christ's true sufferings.

In order, therefore, that we may learn, that whatsoever things Christ endured, He suffered them for us and for our salvation, and that, in reality and not in appearance, we also are made partakers of His sufferings. Paul cried with all exactness of truth, *For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.* Well has he said, *planted together.* For since the true Vine was planted in this place, we also by partaking in the Baptism of death have been *planted together with Him.* And fix thy mind with much attention on the words of the Apostle. He has not said, *For if we have been planted together in His death,* but, *in the likeness of His death.* For upon Christ death came in reality, for His soul was truly separated from His body, and His burial was true, for His holy Body was wrapt in pure linen; and everything happened to Him truly; but in your case only the likeness of death and sufferings, whereas of salvation, not the likeness, but the reality^a.

That as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Here Paul hints, along with the duty of a careful walk, at the subject of the resurrection. In what way? Do you believe, he means, that Christ died, and that He was raised again? Believe then the same of thyself. For this is like to the other, since both Cross and Burial is thine. For if thou hast shared in Death and Burial, much more wilt thou in Resurrection and Life. For now the greater is done away with, the sin I mean, it is not right to doubt any longer about the lesser, the doing away of death.

But this he leaves to the conscience of his hearers to

^a St. Cyril, Catech. Lect. xx. § 5—7.

reason out, but himself, after the resurrection to come had been set before us, demands of us another, even a new conversation, which is brought about in the present life by a change of habits. When then the fornicator becomes chaste, the covetous man merciful, the harsh subdued, even here a resurrection has taken place, the prelude to the other. And how is it a resurrection? Why, because sin is mortified, and righteousness hath risen again, and the old life hath been made to vanish, and this new and angelic one is being lived in. But when you hear of a new life, look for a great alteration, a wide change. But tears come into my eyes, and I groan deeply to think how great religiousness Paul requires of us, and to what listlessness we have yielded ourselves up, going back after our Baptism to the oldness we before had, and returning to Egypt, and remembering the onions after the manna. For ten or twenty days at the very time of Baptism we undergo a change, but then take up our former doings again. But it is not for a set number of days, but for our whole life, that Paul requires of us such a conversation.

That our former sins were buried, came of His gift. But the remaining dead to sin after Baptism must be the work of our own earnestness, however much we find God here also giving us large help. For this is not the only thing Baptism has the power to do, to obliterate our former transgressions; for it also secures against subsequent ones. As then in the case of the former, thy contribution was faith that they might be obliterated, so also in those subsequent to this, shew thou forth the change in thine aims, that thou mayest not defile thyself again. For it is this and the like that he is counselling thee when he says, *For if we have been planted together in the likeness of His Death, we shall be also in the likeness of His Resurrection.* Do you observe how he rouses the hearer by leading him straightway up to his Master, and taking great pains to shew

the strong likeness? And he does not say, *For if we have been partakers of the likeness of His Death*, but what? *If we have been planted together*, so, by the mention of planting, giving a hint of the fruit resulting to us from it. For as His Body, by being buried in the earth, brought forth as the fruit of it the salvation of the world, thus ours also, being buried in Baptism, bore as fruit, righteousness, sanctification, adoption, countless blessings. And it will bear also hereafter the gift of the Resurrection. Since then we were buried in the water, He in the earth, and we in regard to sin, He in regard to His Body, this is why he did not say, *We were planted together in His Death*, but *in the likeness of His death*. For both the one and the other is death, but not that of the same subject. And he does not say, *We have been made*, but *we shall be*, by this word again plainly meaning that Resurrection which has not yet taken place, but will hereafter. Then with a view to give credibility to what he says, he points out another Resurrection which is brought about here before that one, that from that which is present thou mayest believe also that which is to come. For after saying, *We shall be planted together in the Resurrection*, he adds,

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed.

So putting together both the cause and the demonstration of the Resurrection which is to come. And he does not say *is crucified*, but *is crucified with Him*, so bringing Baptism near to the Cross. And on this score also it was that he said above, *We have been planted together in the likeness of His Death, that the body of sin might be destroyed*, not giving that name to this body of ours, but to all iniquity. For as he calls the whole sum of wickedness the old man, thus again the wickedness which is made up of the different parts of iniquity he calls the body of that man. And that what I am saying is not mere guess-work, hearken to

Paul's own interpretation of this very thing in what comes next. For after saying, *that the body of sin might be destroyed*, he adds, *that henceforth we should not serve sin*. For the way in which I would have it dead is not so that ye should be destroyed and die, but so that ye sin not. And, as he goes on, he makes this still clearer.

For he that is dead, he says, is freed from sin.

This he says of every man, that as he that is dead is henceforth freed from sinning, lying as a dead body, so must he that has come up from Baptism, since he has died there once for all, remain ever dead to sin. If then thou hast died in Baptism, remain dead, for any one that dies can sin no more; but if thou sinnest, thou marrest God's gift. After requiring of us then heroism of this degree, he presently brings in the crown also, in these words:

Now if we be dead with Christ.

And, indeed, even before the crown, this is in itself the greater crown, the partaking with our Master. But, he says, I give thee even another reward. Of what kind is it? It is life eternal. *We believe*, he says, *that we shall also live with Him*. And whence is this clear?

Knowing that Christ being raised from the dead dieth no more.

And notice again his undauntedness, and how he makes the thing good from opposite grounds. Since then it was likely that some would feel perplexed at the Cross and the Death, he shews that this very thing is henceforward a ground for feeling confident. For suppose not, he says, because He once died, that He is mortal, for this is the very reason of His being immortal. For His death hath been the death of death, and because He did die, He therefore doth not die. For even that death

He died unto sin.

What does *unto sin* mean? It means that He was

not subject even to that one death save for our sin. For that He might destroy it, and cut away its sinews and all its powers, therefore He died. Do you see how He affrighteth them? For if He does not die again, then there is no second laver. But if there be no second laver, then do thou keep from all inclinableness to sin. For all this he says to make a stand against the "let us do evil, that good may come;" "let us remain in sin, that grace may abound." To take away this conception, then, root and branch, it is that he sets down all this. But *in that He liveth, He liveth unto God*, he says; that is, unchangeably, so that death hath no more any dominion over Him. For if it was not through any liability to it that He died the former death, save only for the sin of others, much less will He die again, now that He hath done that sin away. And this he says in the Epistle to the Hebrews also: "But now once," he says, "in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, and after that the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation^b." And he also points out the power of the life that is according to God, and also the strength of sin. For with regard to the life according to God, he sheweth that Christ shall die no more. With regard to sin, that if it brought about the death even of the Sinless, how can it do otherwise than be the ruin of those that are subject to it? And then, as he had discoursed about His life, that none might say, What hath that which you have been saying to do with us? he adds,

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God.

He well says, *reckon*, because there is no setting that which he is speaking of before the eyes as yet.

^b Heb. ix. 26—28.

And what are we to reckon? one may ask. That we are *dead unto sin, but alive unto God*. In^c *Jesus Christ our Lord*. For he that so liveth will lay hold of every virtue, as having Jesus Himself for his ally. For that is what *in Christ* means; for if He raised them when dead, much more when alive will He be able to keep them so^d.

THE GOSPEL.

ST. MATTHEW V. 20—26.

“Jesus said unto His Disciples, Except your,” &c.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.

Observe the increase of grace under the new covenant, in that our Lord will have His newly-come disciples to excel the teachers under the old covenant. For by the Scribes and Pharisees here, He means not the lawless, but well-doers, for had they not been doing well, He would not have said they had any righteousness at all; neither would He have made the comparison.

And observe also that He commends the old Law even by comparing it with the new, because the setting forth a difference in degree implies sameness of kind in the things compared. He doth not, you see, find fault with the old Law, but will have it made more strict, whereas had it been evil, He would not have required more of it; He would not have made it more perfect, but would have cast it out.

And again, had it been evil, or antagonistic to Himself, Christ would not when He came have fulfilled it.

^c E. V., *through*.

^d St. Chrysostom.

For if He did this only to attract the Jews, and not in order to prove it akin to the new Law, and concurrent therewith, wherefore did He not also fulfil the laws and customs of the Gentiles also, that He might attract them too ?

And if the old be more imperfect than the new, neither doth this imply it to be evil in its nature, since upon this principle the new Law itself will be in the very same case. Because, in truth, our knowledge of this, when compared with that which is to come, is a sort of partial and imperfect thing, and is to be done away with hereafter. For "when that which is perfect is come, then that which is in part shall be done away *;" even as it befel the old Law through the new. Yet are we not to despise the new Law for this, that it gives place on our attaining unto the kingdom; for all this we call it great.

Since, then, both the rewards under the new Law are greater, and the power given by the Spirit is more abundant, in reason it is required that our graces also should be greater. For our reward is no longer "a land that floweth with milk and honey," no longer a comfortable old age, nor many children, nor corn, and wine, and flocks, and herds; but Heaven, and the good things in the heavens, and adoption and brotherhood with the Only-begotten, and to partake of the inheritance, and to be glorified, and to reign with Him. And as to our having received more abundant help, hear thou Paul, when he saith, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death †."

And now, after threatening those that transgress, and setting forth great rewards for them that do right, and signifying that now He justly requires of us something beyond the former measure; from this point He

* 1 Cor. xiii. 10.

† Rom. viii. 1, 2.

begins to legislate, not simply, but by way of comparison with the ancient ordinances, intimating first, that not as contending with these, but as acting in harmony with them, is He making these enactments; and next, that it was meet and seasonable for Him to add thereto these further precepts.

And that this may be made yet clearer; let us hearken unto the words of the Legislator.

Ye have heard that it was said to them of old time, Thou shalt not kill.

And yet it was Himself Who gave those Laws also, but so far He states them impersonally. For if, on the one hand, He had said, "Ye have heard that I said to them of old," the saying would have been hard to receive, and would have been an obstacle in the way of the hearers. If, again, on the other hand, after having said, "Ye have heard that it was said to them of old by My Father," He had added, *But I say*, He would have seemed to be taking yet more on Himself.

Wherefore He hath simply stated it, making out thereby only one point, namely, that in fitting season He had come saying these things. For by the words, *It was said to them of old*, He pointed out the length of the time since they received this commandment; and, for the future, summons them on to the higher order of His instructions, as if He said, "Ye have been learning these lessons long enough, henceforth ye must pass on to such as are higher than these.

But I say unto you, Whosoever is angry with his brother without a cause shall be in danger of the judgement.

Seest thou authority in perfection? Seest thou a bearing suited to a Lawgiver? Why, which among the Prophets ever spake on this wise? Which among righteous men? Which among the Patriarchs? None; but, "Thus saith the Lord." But not like those spake the Son; for they were publishing their Master's commands, He His Father's. And when I say, "His Father's," I mean His own. "For Mine," saith He, "are

Thine, and Thine are Mine^s." They, again, were legislating for their fellow-servants, He for His own servants.

Let us now ask those who reject the Law, "is, 'Be not angry' contrary to 'Do no murder'?" or is not the one commandment the completion and the development of the other?" Clearly the one is the fulfilling of the other, and is greater on this very account. For he who does not give way to anger, will much more refrain from murder; and he who bridles wrath, will much more restrain his hands from violence. For wrath is the root of murder, and he who cuts up the root, effectually removes the branches, or rather, he suffers them not to shoot out at all. Not then to abolish the old Law did He make these enactments, but in order to procure its more complete observance. For, with what design were these things enjoined by the Law? was it not that no man might slay his neighbour? It follows, then, that one opposing the Law would enjoin murder. For to commit murder is the opposite of not committing murder. But if Christ doth not even suffer a man to be angry, the spirit of that Law is more completely established by Him. For he who merely endeavours to avoid the act of murder, is not so far from that crime as he who hath put away even anger.

In the next place, these persons criticise the Law in the old covenant, which bids put out "an eye for an eye," and "a tooth for a tooth^s;" and straightway they cry out and say, "How can He be good Who speaks thus?"

What answer do we make? We say that this is the highest kind of philanthropy. For He made this Law, not that we might strike out one another's eyes, but that the fear of suffering in return might restrain us from such deeds. As, then, He threatened the Ninevites with overthrow, not that He might destroy them, (for had that been His will, He should have been

^s St. John xvii. 10.

^b See Lev. xxiv. 19, 20.

silent,) but that He might reform them by means of fear; so hath He appointed a punishment for those who assail others, that if they be not restrained by good principle, they may be restrained at least by fear.

If this be cruelty, it is cruelty also for the murderer to be restrained, and the adulterer checked; and whereas thou sayest, "Because He commanded to pluck out 'an eye for an eye,' therefore He is cruel," I say that in the judgment of most men He would have seemed cruel, had He not given this commandment.

For let us suppose this Law had been done away with, and no one feared its punishments, but murderers, perjured persons, homicides, and all wicked men had received licence to follow their own inclinations in security, would not all things have been overturned, and houses and cities, sea and land, yea, the whole world, have been filled with pollution and murder? It is evident. For if even where there are laws, and the fear of punishment, our evil propensities are hardly checked, what, if these were taken away, would there be to restrain men from crime? and what degree of mischief would not then come revelling upon the whole of human life?

And cruelty lies as much in overlooking, and leaving uncared for, the innocent man who suffers, as in allowing the bad man to work his evil will. For tell me, If one were to gather together wicked men from all quarters, and arm them with swords, and bid them go about the city, massacring all who came in their way, could anything be more like a wild beast than he? And what if another should seize and bind those whom that man had armed, and should snatch from those lawless hands them who were on the point of being butchered, would not this be an act of the greatest humanity?

Now, then, I bid thee transfer these examples to the Law; for He that commands to pluck out "an

eye for an eye," hath laid fear, like a strong chain, upon the souls of the bad, and so resembles him who detained these assassins in prison; whereas he who appoints no punishment for them, doth, as it were, arm them with security, and acts the part of him who put swords in their hands, and let them loose upon the city.

Seest thou not how these commandments, so far from coming of cruelty, come rather of abounding mercy? and if, on account of them, thou callest the Lawgiver grievous, and hard to bear with, tell me which command is the more difficult and grievous, "Do no murder," or, "Be not even angry." Which is the more severe, He who exacts a penalty for murder, or he who exacts a penalty for mere anger? He who subjects the adulterer to vengeance after the fact, or he who, even for the very desire, enjoins punishment,—and that punishment everlasting? Seest thou not how this reasoning brings us round to the very contrary conclusion? how the God of the old covenant, Whom they¹ call cruel, is proved mild and merciful; and He of the new, Whom they acknowledge to be good, will be found,—according to their madness,—to be hard and grievous? Whereas we say that there is but one

¹ Tertullian, writing against the heretic Marcion, (bk. ii. c. 18,) says:—"What parts of the Law can I defend as good with greater confidence than those which heresy hath craved for her own purposes? As the rule of retaliation, requiring eye for eye, tooth for tooth, and stripe for stripe. There is no tinge here of any permission to mutual injury, but the whole drift of it is to restrain violence. That is, because that most stubborn and faithless people would count it hard, or even inconceivable, to wait that redress from God, which the Prophet was afterwards to proclaim in the words, 'Vengeance is Mine, I will repay, saith the Lord;': therefore the commission of wrong during the interval was to be checked by the fear of immediate retribution. Thus the permission of retribution was to be the prohibition of provocation, that a stop might be put to all hot-blooded injury, whilst by the permission of the second, the first is prevented through fear, and by the preventing of the first, the second fails to be committed."

The Cerdonian and Marcionite heretics held two opposite principles, or gods, one the author of evil, the other of good. See note in the Gospel for the Fourteenth Sunday after Trinity.

and the same Legislator of both covenants, who hath dispensed all meetly, and hath adapted to the difference of the times the difference between the two systems of Law. Therefore, neither are the first commandments cruel, nor the second hard and grievous, but all proceed of one and the same Providential care.

And in proof that Christ Himself gave the old covenant [as well as the new], hear the affirmation of the Prophet, or rather, of Him Who is both the one and the other: "I will make a covenant with you, not according to the covenant which I made with your fathers¹."

But if he who is diseased with the Manichæan doctrines^k receives not this, let him hear Paul saying the very same thing: "For Abraham had two sons, one by the bondmaid, and another by the free woman; . . . and these are the two covenants^l." As therefore in this case the wives are different, the husband the same, so in that case the covenants are two, the Law-giver One.

But these things we have said, as it were, incidentally, and concerning the commandments generally. Now we must go on to that which is before us.

He that is angry with his brother without a cause shall be in danger of the judgement.

So Christ speaks. Thus He hath not altogether forbidden anger, first because it is not possible, being a man, to be entirely free from passions; we may indeed get the dominion over them, but to be altogether without them is out of the question.

Next, He hath not altogether forbidden anger, because this passion is even useful, if we know how to use it at the suitable time^m. See, for instance, what great good was wrought by that anger of Paul, which

¹ Jer. xxxi. 31, 32.

^k The Manichæans denied the authority of the Old Testament, but received the New, including St. Paul's Epistles.

^l Gal. iv. 22, 24.

^m See Bp. Butler's Sermon on Resentment.

he felt against the Corinthians, and how it delivered them from a grievous pest; so again, by the same means, he recovered the people of the Galatians, and others besides these.

What, then, is the suitable time for anger? when we are not avenging ourselves, but are checking the lawless in their extravagancies, or forcing the negligent to give heed.

And what is the unsuitable time? When we are avenging ourselves; which Paul also forbidding, saith, "Dearly beloved, avenge not yourselves, but rather give place unto wrath^a." And when we are contending for riches; yea, this also hath he forbidden, saying, "Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded^o?" For as this kind of anger is unnecessary, so is the other both necessary and profitable. Nevertheless, most men are like wild beasts when they are injured themselves, but are careless and cowardly when they see despite done to another, both which are just opposite to the laws of the Gospel.

Being angry, then, is not a transgression, but being angry unseasonably.

And whosoever shall say to his brother, Raca, shall be in danger of the council.

Yet this word, *Raca*, is not an expression of great insolence, but rather of some contempt and slight. But God, the Lover of man, roots up even the least faults, commanding us to behave to one another in seemly manner, and with due respect; and this He does with a view to destroying hereby the greater evil also.

But whosoever shall say, Thou fool, shall be in danger of hell fire.

To many this enactment hath appeared grievous and galling, that for a mere word we are really to pay so

^a Rom. xii. 19.

^o 1 Cor. vi. 7.

great a penalty. And some even say that it was spoken hyperbolically. But I fear lest, when we have deceived ourselves with words here, we may in deed hereafter suffer that extreme punishment.

For wherefore, tell me, doth the commandment seem overburdensome? Knowest thou not that most sins, and most punishments, have their beginning from words? Yea, for by words are blasphemies, and denials are by words, and revilings, and reproaches, and perjuries, and bearing false witness. Regard not then its being a mere word, but whether there be not much danger in it, that do thou enquire. Art thou ignorant, that in the season of enmity, when wrath is inflamed, and the soul kindled, even the least thing appears great, and what is not very reproachful is accounted intolerable? And often such little things have given birth even to murder, and have overthrown whole cities. For just as where friendship is, there even grievous things are accounted light, so where enmity lies beneath, very trifles appear intolerable. And, where enmity is, however simply a word be spoken, it is suspected to have been spoken with an evil meaning. As in fire; if there be only a small spark, though thousands of planks lie near, it doth not easily lay hold of them; but if the flame have waxed strong and high, it readily seizes not only planks, but stones, and everything that falls in its way; and by what things it is usually quenched, by the same it is kindled the higher, (for some say that at such a time not only wood and tow, and other combustibles, but even water darted forth upon fire doth but fan its power;) so is it also with anger; whatever any one may say, becomes food in a moment for this evil conflagration.

Christ then, checking beforehand all these evils, first condemned him that is angry without a cause to the judgment, and then him that said *Raca*, to the council. But as yet there are no great things, for the punishments are in this world: therefore for him who

calleth *fool*, He hath added the fire of hell, now for the first time mentioning the name of hell. For having before discussed much of the Kingdom, not till now does He mention hell, implying that the former comes of His own love and indulgence towards man, the latter of our own negligence.

And see how He proceeds by little and little in His punishments, all but excusing Himself to thee, and signifying that His desire indeed is not to threaten, but that we drag Him on to these denunciations. [It is as if He said,] "I bade thee not be angry for nought, because thou art in danger of the judgment. Thou hast despised this commandment; see what anger hath produced, it hath led thee on to insult, for thou hast called thy brother *Raca*. Again, I set before thee another punishment, *the council*. If thou overlook this, and proceed to that which is still more grievous, I visit thee no longer with these finite punishments, but with the undying penalty of hell, lest after this thou shouldest break forth even to murder." There is nothing, nothing in the world more intolerable than insolence; it is that which hath power to sting a man's soul. But when the word, too, which is spoken is in itself more wounding than the insolence, the blaze becomes twice as great. Think it not then a light thing to call another *fool*. For when of that which separates us from the brutes, and by which especially we are human beings, namely, the mind and the understanding,—when of this thou hast robbed thy brother, thou hast deprived him of all the nobleness of his nature.

Let us not then regard the words merely; but realizing the thing itself, and our brother's feeling, let us consider how great a wound is made by this word, and unto how much evil it proceeds. For this cause Paul likewise cast out of the kingdom not only the "adulterous" and the "effeminate," but the "revilers"^p

also. And with great reason; for the insolent man mars all the beauty of charity, and casts upon his neighbour unnumbered ills, and works up lasting enmities, and tears asunder the members of Christ, and is daily driving away that peace which God so desires; giving much vantage-ground unto the devil by his conduct, and adding to his strength. For this reason, Christ, cutting the sinews of the devil's power, brought in this law.

For, indeed, Christ makes much account of love, being above all things the mother of every good, the badge of His disciples, the bond which holds together our whole condition. With reason therefore doth He remove with great earnestness the roots and the sources of that hatred which utterly destroys it.

Think not, therefore, that these sayings are in any wise hyperbolical, but consider the good done by them, and admire the mildness of these laws.

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go away: first be reconciled to thy brother, and then come and offer thy gift.

O Goodness! O Exceeding Love to man! He makes no account of the honour due unto Himself, for the sake of our love towards our brother; implying that not from enmity to man, nor from desire to punish, had He uttered those former threatenings, but out of very tender affection. For what can be milder than this? "Let My service," saith He, "be interrupted, that thy love may continue; even this, thy being reconciled to thy brother, is also a sacrifice to Me." Yea, for this cause He said not, "after the offering," or, "before the offering;" but, while the very gift lies there, and when the sacrifice is already beginning, He sends thee to be reconciled to thy brother.

Wherefore doth He command this? For two reasons, as it appears to me. First, as I have said, His will is to point out that He highly values charity, and

considers it to be the greatest sacrifice, and that without it, He doth not receive even That other; and next, He is imposing such a necessity of reconciliation as admits of no excuse. For whoso hath been charged not to offer before he be reconciled, will hasten, if not for the love of his neighbour, yet that This may not lie unconsecrated, to run unto him who hath been grieved and do away the enmity. For this cause He hath also expressed it all most significantly, to alarm and thoroughly to awaken. Thus when He had said, *leave there thy gift*, He stayed not at this, but added, *before the altar*; (by the very place again causing a man to shudder;) and *go thy way*. And He said not merely, *go thy way*, but He added, *first, and then come and offer thy gift*; by all this making it manifest, that This Table receives not them that are at enmity with each other.

Let the Initiated^a hear this, as many as draw nigh in enmity; and let the uninitiated hear, too; yea, for the saying hath some relation to them, as they also offer a gift and a sacrifice; prayer, I mean, and almsgiving. For as to this being a sacrifice, hear what the Prophet saith: "A sacrifice of praise will glorify me^b;" and again, "Sacrifice to God a sacrifice of praise^c;" and, "Let the lifting up of mine hands be an evening sacrifice^d." So that if it be but a prayer which thou art offering in such a frame of mind, it were better to leave thy prayer, and become reconciled to thy brother, and then to offer thy prayer.

For to this end were all things done; to this end even God became man, and took order for all those works, that He might set us at one.

And observe that whereas in this place He is sending the wrong doer to the sufferer, saying, *If he hath ought against thee, go thy way* unto him; in His prayer He leads the sufferer to the wrong doer, and teaches us to forgive men their debts. And He doth not question whether the wrong be great or little, nor whether

^a i.e. The Baptized. ^b Ps. l. 23, LXX. ^c Ibid. 14. ^d Ibid. cxli. 2.

thy cause be just or unjust, but saith, *If he have ought against thee.* For though thy cause be just, yet oughtest thou not to protract the enmity; since Christ also was justly angered with us, yet nevertheless He gave Himself for us, to be slain, "not imputing our trespasses".

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Nothing doth so much turn our life upside down, as delay and procrastination in the performance of our good works. Nay, this hath often caused us to fail entirely. Therefore, as Paul also saith, "Before the sun set, do away the enmity;" and as Christ Himself had said, "Before the offering is completed, be reconciled;" so He saith in this place also, *Quickly, whiles thou art in the way with him,* before thou art come to the doors of the court; before thou standest at the bar, and art come to be thenceforth under the sway of him that judgeth. Before entering in, thou hast all under thine own control; but if thou set thy foot on that threshold, thou wilt not by efforts ever so earnest be able to arrange thy matters at thy will, having come under the constraint of another.

But what is it to agree? He means either, "consent rather to suffer wrong," or, "so plead the cause as if thou wert in the place of the other;" that thou mayst not corrupt justice by self-love, but rather, deliberating on another's cause as on thine own, mayst proceed to deliver thy vote accordingly. And if this seem to be a great thing, marvel not; since He set forth beforehand all those His blessings with the intent, that having thus smoothed and prepared the hearer's soul, He might render it the more apt to receive His commands.

Let us then be obedient to Him ; let us not oppose, nor be contentious ; for, first of all, even apart from their rewards, these injunctions have their pleasure and profit in themselves. And if they seem to be burdensome, and the trouble which they cause to be great, bear it in mind that thou art obeying them for Christ's sake, and the pain will be pleasant. For if we thus reckon at all times, we shall find nothing burthensome, but great will be the pleasure we shall reap ; for our toil will no longer seem toil, but by how much it is enhanced, so much the sweeter and pleasanter doth it grow.

When therefore the custom of evil doing, and the desire of wealth, keep on bewitching thee ; do thou fight against them with the thought, "Great is the reward we shall receive for despising the pleasure which is but for a season ;" and say unto thy soul : "Art thou quite dejected, because I defraud thee of pleasure ? Nay, be of good cheer, for I am introducing thee unto heaven. Thou doest it not for man's sake, but for God's. Be patient therefore a little while, and thou shalt see how great is thy gain. Endure for the present life, and thou shalt receive an unspeakable confidence."

If we would thus discourse with our own soul, and not consider only that which is burdensome in virtue, but take account also of the crown that comes therefrom, we should quickly withdraw it from all wickedness.

For if the devil, holding out pleasure for a season, but pain for ever, is yet strong, and prevails ; what plea, seeing our case is just the reverse, shall we have, if we follow not virtue ? Why, the object of our labours is enough to set against all else, and our clear persuasion that for God's sake we are enduring all this. For if one having the king his debtor, thinks he hath sufficient security for all his life ; consider how secure will he be, who hath made the Gracious

and Everlasting God a debtor to himself for good deeds both small and great. Do not then plead against me the labour and the toil; for not only by the hope of things to come, but in another way also, God hath made virtue easy, Himself assisting us, and putting His Hand to our work. And if thou wilt but contribute a little zeal, everything else will follow. For to this end will He have thee, too, to labour a little, even that the victory may be thine also. And just as a king would have his own son present in the battle; would have him shew himself in the fight, and draw the bow, that the trophy might be reckoned his, whilst in very truth the king achieves it all himself; even so doth God in our war against the devil; He requires of thee one thing alone, that thou shew a sincere hatred to that foe. And if thou contribute this thy part, He by Himself brings all the war to an end. Though thou burn with anger, with desire of riches, with any tyrannical passion whatever; if He only see thee stripping thyself, and prepared to fight, He comes quickly to thine aid, and makes all things easy to thee, and sets thee above the flame, as He did of old those children in the Babylonian furnace, who brought with them nought but their good will.

Let then these be our daily counsels, our endeavours, our practices, drawing towards us the favour of God both by our full purpose concerning good works, and by our frequent prayers. Let us order ourselves each day by what hath here been said, and "forgetting those things which are behind, and reaching forth unto those things which are before^x," let us press on towards the prize of His high calling; unto which God grant that we may all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and power for ever and ever. Amen.

^x Phil. iii. 13, 14.

SEVENTH SUNDAY AFTER TRINITY.

THE EPISTLE.

·ROMANS vi. 19—23.

“I speak after the manner of men, because of the infirmity of your flesh,” &c.

SINCE Paul had been insisting on great strictness of life, charging us to be dead to the world, and to wickedness, and to allow no motion towards the working of sin, and thus seemed to be requiring something very great and burdensome, and too much for human nature, now, in order to shew that he is making no exorbitant demand upon us, nor indeed requiring as much as might be expected of one who enjoyed so great a gift, but one quite moderate and light, he proves it from contraries, and says,

I speak after the manner of men, (meaning, by the rules of ordinary human reasoning,) thus signifying his demands to be moderate, according to the infirmity of your flesh.

For as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Truly the masters are very different, yet it is an equal amount of service that I ask. Men ought indeed to give a much larger amount of service to the one than to the other, so much the larger as the one is a greater and better mastership than the other. Nevertheless, I make no greater demand, *because of the infirmity of your flesh.* He does not say, “because of the infirmity of your free-will, or readiness of spirit,” but *of your flesh*, so making his words the less severe.

And yet on the one side there is uncleanness, on the

other, holiness; on the one iniquity, on the other, righteousness. And who is so wretched, and in such straits, as not to spend as much earnestness upon the service of Christ as upon the service of the devil? Hear what follows, and you will see clearly that we do not this. For though when stated in this naked way it does not seem credible, and no one would endure to be told that he does not now serve Christ so much as he did before serve the devil, Paul proves it by what follows, and renders it credible by bringing that slavery before us, and shewing how we were wont to serve him.

For when ye were the servants of sin, ye were free from righteousness.

This means, When ye lived in wickedness and impiety, and in the worst of evils, the state of compliance ye lived in was such, that ye did absolutely no good thing at all. For this is the meaning of *ye were free from righteousness*. Ye were not subject to it, ye were estranged from it wholly. For ye did not even so much as divide your service between righteousness and sin, but gave yourselves wholly up to wickedness. Now, therefore, since ye have come over to righteousness, give yourselves wholly up to virtue, doing nothing at all of vice, that the measure you give may at least be equal.

And yet it is not the mastership only that is so different, but in the servitude itself there is a vast difference. And this he sets forth with great clearness, and shews upon what conditions they served then, and upon what they serve now. And as yet he says nothing of the harm accruing from that service, but speaks only of the shame.

What fruit had ye then in those things whereof ye are now ashamed?

So great was that slavery, that even the recollection of it now makes you ashamed; but if the recollection makes you ashamed, much more would the reality.

And so you have now gained in two ways, both in having been set free from that shame, and also in having come to know the condition you were then in; just as then ye were injured in two ways, in doing things deserving shame, and in not even knowing what it was to be ashamed.

Having then from the shame of it proved most abundantly the harm of what then took place, he comes now to the thing itself. Now what is this thing?

For the end of those things is death.

Since shame seems to be no such serious evil, he comes to what is very fearful, I mean death; though, indeed, what he had mentioned before were enough! For consider how exceeding great the mischief must be, inasmuch as, even when freed from the vengeance due to it, they could not get free of the shame. What wages then, he says, could you expect from the reality, when from the bare recollection you hide your face and blush! But far otherwise is it with the service of God.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Of the former service the fruit was shame, even after the being set free from it. But of the service of God the fruit is holiness, and where holiness is, there is much confidence. Of those things the end is death, and of these the end is everlasting life. And do you observe how Paul points out some things as already given, and some as existing in hope; and from those which are given he draws pledges of the others also, that is, from the present holiness of the future life. For to prevent your objecting that everything lies in hope, he points out that already you have reaped some fruits; the first, the being set free from wickedness, and such evils as even in the very recollection put you to shame; a second, the being made a servant unto righteousness;

a third, the enjoying of holiness ; a fourth, the obtaining of life, and life too, not for a season, but for eternity. Yet with all these he says, do but serve God as ye served sin. For though the master is far preferable, and the service full of advantage, and the rewards are greater, still I make no further demand.

For the wages of sin is death : but the gift of God is eternal life, through Jesus Christ our Lord.

He speaks of *the wages of sin*, but when he comes to the blessings, he uses not the same expression. For he does not say "the wages of good deeds," but *the gift of God*, is eternal life ; to shew that it was not by themselves they were set free, nor was the blessing a due which they received, neither a return, nor a recompense of labours, but that by grace these things came to pass. And so in this also is the superiority of this service shewn, that He did not only set them free, or change their condition for a better, but that He did it without any labour or trouble on their part ; and that He not only freed them, but also gave them even more than before, and gave it through His own Son.

All this Paul saith as having discussed the subject of Grace, and being on the point of overthrowing the Law. And lest these things should make the hearers careless, he hath inserted what he saith concerning strictness of life, using every opportunity of rousing them to virtue. But when he calls death the wages of sin, he renews their alarm, and secures them against future dangers. For the words which he uses to remind them of their former estate, he also uses to make them thankful for their present condition, and to secure them against the inroads of temptation.

Let us not be looking at the laboriousness of virtue, but at the possibility of succeeding in it. Yet if we be earnest, it will be at once easy and pleasant to us. But if you tell me of the pleasure of vice, tell me its end also. For it issueth in death, even as virtue leadeth to life. Or, let us rather scrutinize them both even

before their end, and we shall see that vice has much pain attached to it, and virtue much pleasure. For what is so painful as a bad conscience? What more pleasing than a good hope? For there is nothing, assuredly there is nothing, which cuts so deep, and presses so hard, as the expectation of evil; nothing that so keeps us up, and all but gives us wings, as a good conscience.

Weigh then against the little pleasure of sin the terrors of an evil conscience, and against the short labour of virtue weigh the calm of an entire life; so will you find virtue to have more of pleasantness than vice.

But what is of still greater importance is, that in the case of virtue the difficulties come first, and the pleasant things afterwards, and so the trouble is done away. But in the case of vice this is reversed. After the pleasure come the pains and punishments, so that by these the pleasure is done away. For as he who waits for a crown, feels nothing of present annoyance, so he that is expecting punishment, has no power of gathering in an unalloyed gladness, since all is disturbed by fear. Indeed, even before the time of punishment, if one were to look carefully into this, he would find that even at the moment of entering boldly upon vice there is pain.

My advice is, that we be on our watch against the beginning of mischief, and avoid little evils, for by them are the great evils gendered. For he who gets into a way of saying at every sin, "It is but this!" will by little and little ruin himself entirely. If Esau had not first been a traitor to his birthright, he would not have become unworthy of the blessings, he would not have had the desire to go on to fratricide. If Cain had not fallen in love with the first place, but had left that to God, he would not have had the second place. Again, when he had the second place, if he had listened to the advice of God, he would

not have travailed with the murder. Again, if after doing the murder, he had come to repentance when God called him, and had not answered in an irreverent manner, he would not have had to suffer the subsequent evils. And if those before the Law did, owing to this carelessness, come to the very depth of misery, only consider what will become of us who are called to a greater contest, unless we take strict heed unto ourselves, and make speed to quench the first sparks before the whole pile of evil deeds is kindled^a.

The gift of God is eternal life, through Jesus Christ our Lord.

How blessed and wonderful, beloved, are the Gifts of God! Life in immortality! Brightness in righteousness! Truth in full assurance! Faith in conviction! Temperance in holiness! And all this has God subjected to our understandings; what, therefore, shall those things be which He has prepared for them that wait for Him? The Creator and Father of all things, the Most Holy; He only knows both the greatness and the beauty of them. Let us therefore strive with all earnestness, that we may be found in the number of those that wait for Him; that so we may receive the gifts which He has promised. But how, Beloved, shall we do this? We must fix our minds by faith towards God, and seek those things that are pleasing and acceptable unto Him. We must act conformably to His holy will, and follow the way of truth, casting off all unrighteousness and iniquity, together with all covetousness, strife, evil manners, deceit, whisperings, detractions; all hatred of God, pride and boasting, for they that do these things are odious to God; and not only they that do them, but also all such as approve of those that do them^b.

This is the way, Beloved, in which we may find our Saviour, even Jesus Christ, the High-Priest of all our offerings, the Defender and Helper of our weakness.

^a St. Chrys. Hom. xii. in Rom.

^b Rom. i. 32.

By Him we look up to the highest heavens, and behold, as in a glass, His spotless and most excellent Visage. By Him are the eyes of our hearts opened; by Him is our foolish and darkened understanding enabled to behold His wonderful light. By Him would God have us to taste the knowledge of Immortality, "Who being the brightness of His glory, is by so much the greater than the angels, as He hath by inheritance obtained a more excellent name than they^c." To Whom thus saith the Lord^d, "Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession^e."

THE GOSPEL.

ST. MARK viii. 1—9.

"In those days the multitude being very great," &c.

In those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him, and saith unto them, I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness? And He asked them, How many loaves have ye? And they said, Seven. And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people. And they had a few small fishes: and He blessed, and commanded to set them also before them. So they did

^c See Heb. i. 3, 4.

^d Ps. ii. 7, 8.

^e St. Clement's Epistle to the Corinthians, xxxv., xxxvi., Wake.

eat, and were filled : and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand : and He sent them away.

In expounding to you the Holy Scriptures, I, as it were, break bread for you. Do ye in hunger receive it, and break forth with a fulness of praise from the heart ; and ye who are rich in your banquet, be not meagre in good works and deeds. What I deal out to you is not mine own. What ye eat, I eat ; what ye live upon, I live upon. We have in heaven a common storehouse ; for from thence comes the Word of God.

The *seven loaves* signify the seven-fold operation of the Holy Spirit ; the *four thousand men*, the Church established on the four Gospels ; the *seven baskets of fragments*, the perfection of the Church. For by this number very constantly is perfection figured. For whence is that which is said, "Seven times a-day do I praise Thee?" Does a man sin who does not praise the Lord so often ? What, then, is "seven times I will praise Thee," but, "I will never cease from praise." For he who says "seven times," signifies all times. What, then, is "seven times a-day will I praise Thee," but what is said in another place, "His praise shall always be in my mouth?" With reference to this perfection John writes "to seven Churches." Be ye hungered ; own ye these baskets. For those fragments were not lost ; but seeing that ye too belong to the Church, they have surely profited you. In that I explain this to you, I minister to Christ ; and when you hear peaceably, you *sit down*. I in my body sit, but in my heart I am standing, and ministering to you in anxiety ; lest, peradventure, not the food, but the vessel offend any of you. Ye know the feast of God, ye have often heard it, that it is for the heart, not for the belly.

Of a truth, four thousand men were filled by seven loaves ; what is more wonderful than this ! Yet even this were not enough, had not seven baskets also been

filled with the fragments that remained. O great mysteries! they were works, and the works spake. If thou understand these things, they are words. And ye too belong to the four thousand, because ye live under the four-fold Gospel. To this number the children and women did not belong. . For so it is said, "And they that did eat were four thousand men, excepting women and children^b." As though the void of understanding and the effeminate were without number. Yet let even these eat. Let them eat; it may be the children will grow, and will be children no more; it may be the effeminate will be amended, and be effeminate no longer. Let them eat; we dispense, we deal out to them. But who these are, God inspecteth His feast, and if they do not amend themselves, He Who knew how to invite them thither, knoweth also how to separate them from the restⁱ.

The good Lord, indeed, whilst He requires diligence, gives strength; nor will He dismiss them fasting, *lest they faint by the way*, that is, either in the course of this life, or before they have reached the fountain-head of life, that is, the Father, and have learnt that Christ is of the Father, lest haply, after receiving that He is born of a virgin, they begin to esteem His virtue not that of God, but of a man. Therefore the Lord Jesus divides the food, and His will indeed is to give to all, to deny none; He is the Dispenser of all things, but if thou refusest to stretch forth thy hand to receive the food, *thou wilt faint by the way*; nor canst thou find fault with Him, who pities and divides^k.

^b St. Matt. xv. 38, E. V., "besides women and children."

ⁱ St. Augustine, Ser. xlv.

^k St. Ambrose, Cat. Aur.

EIGHTH SUNDAY AFTER TRINITY.

THE EPISTLE.

ROMANS viii. 12—17.

“Therefore, brethren, we are debtors, not to the flesh,” &c.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

After shewing how great the reward of a spiritual life is, and that it maketh Christ to dwell in us, and that it quickeneth our mortal bodies, and wingeth them to heaven, and rendereth the ways of virtue easier, Paul next fitly introduces an exhortation to this purpose. *Therefore we ought not to live after the flesh.* But this is not what he says, for he words it in a much more striking and powerful way, thus, “we are debtors to the Spirit.” For saying, *we are debtors, not to the flesh*, indicates this. And this is a point he is everywhere giving proof of, that what God hath done for us is not matter of debt, but of grace. But after this, what we do is no longer matter of freewill offering, but of debt. For when he saith, “ye are bought with a price, be not ye servants of men;” and when he writes, “ye are not your own^a,” and again in another passage calls these selfsame things to their mind, in these words, “If One died for all, then were all dead; and He died for all, that they which live should not henceforth live unto themselves^b,”—and it is to establish this that he says here also, *we are debtors*;—then since he said *we are*

^a 1 Cor. vii. 23, and vi. 19.

^b 2 Cor. v. 15.

not debtors to the flesh, lest you should again take him to be speaking against the nature of the flesh, he does not leave speaking, but proceeds, *to live after the flesh*. For there are many things that we do owe to it, as giving it food, warmth and rest, medicine when out of health, clothing, and a thousand other attentions. To prevent your supposing, then, that it is this ministration he is for abrogating when he says, "We are not debtors to the flesh," he explains it by saying, *to live after the flesh*. For that care of the flesh which I am for abrogating is, he means, that which leadeth to sin, as I should be for its having that which is healing to it. And this he shews further on. For when he tells us not to make provision for the flesh, he does not pause at this, but adds, "to fulfil the lusts thereof." And this instruction he gives us here also, meaning, Let it have attention shewn it indeed, for we owe it this, yet let us not live after the flesh, that is, let us not make it the mistress of our life. For it must be the follower, not the leader, and it is not it that must regulate our life, but itself must receive the laws of the Spirit.

Then he saith, *For if ye live after the flesh ye shall die*, so intimating to us that deathless death, punishment, and vengeance in hell. Or rather, if one were to look accurately into this, one living thus is, even in this present life, dead. *But if ye, through the Spirit, do mortify the deeds of the body, ye shall live*. You see that it is not the essence of the body whereof he is discoursing, but the deeds of the flesh. For he does not say, *if ye through the Spirit do mortify the essence of the body, ye shall live*, but the deeds of it, and these not all deeds, but such as are evil. And this is plain in what follows: for if ye do this, *ye shall live*, he says. And how is it in the nature of things for this to be, if it was all deeds that his language applied to, for seeing and hearing and speaking and walking are deeds of the body; and if we mortify these, we shall

be so far from living that we shall have to suffer the punishment of a manslayer. What sort of deeds does he then intend us to mortify? Those which tend towards wickedness, those which go after vice, which there is no other way of mortifying save through the Spirit; for by killing yourself you may put an end to the others. And this you have no right to do. But to these you can put an end by the Spirit only. For if This be present, all the billows are laid low, and the passions cower under It, and nothing can exalt itself against us. So you see it is on things to come that he grounds his exhortations to us, and shews that we are debtors not owing to what has been already done only. For the advantage of the Spirit is not this only, that He hath set us free from our former sins, but that He rendereth us impregnable against future ones, and counts us worthy of the immortal life^d. Then, to state another reward also, he proceeds:

For as many as are led by the Spirit of God, they are the sons of God.

Now this is again a much greater honour than the first. And this is why he does not say merely, "As many as live by the Spirit of God," to shew that he would have him use such power over our life as a pilot doth over a ship, or a charioteer over a pair of horses. And it is not the body only, but the soul itself too, that he is for subjecting to reins of this sort. For he would not have even the soul independent, but would place the command of it also under the power of the Spirit. For lest through a confidence in the Gift of the Font they should turn negligent of their conversation after it, he would say, that even supposing you receive baptism, yet if you are not minded to be *led by the Spirit* afterward, you lose the dignity bestowed upon you, and the pre-eminence of your adoption. This is why he does not say, "as many as have received the Spirit," but, *as many as are led by the*

^d 1 Cor. x. 13.

Spirit of God, that is, as many as live up to this all their life long, *they are the sons of God*. Then since this dignity was given to the Jews also, for it says, "I said ye are gods, and all of you children of the Most High^e." And again, "I have nourished and brought up children^f." And so, "Israel is My first-born^g;" and Paul too says, "to whom pertaineth the adoption^h;" he next asserts the great difference between the latter and the former honour. For though the names are the same, he means, still, the things are not the same. And of these points he gives a clear demonstration, by introducing a comparison drawn both from the persons so advanced, and from what was given them, and from what was to come. And first he shews what they of old had given them. What then was this, *a spirit of bondage*: and so he thus proceeds,

For ye have not received the spirit of bondage again to fear.

Then, not staying to mention that which stands in contradistinction to bondage, that is, the spirit of freedom, he has named what is far greater, that of adoption, through which he at the same time brings in the other, saying, *but ye have received the spirit of adoption*.

This is plain. But what the spirit of bondage may be, is not so plain, and there is need of making it clearer. Now what he says is so far from being clear, that it is in fact very perplexing. For the people of the Jews did not receive the Spirit. What then is his meaning here? It is the letter he giveth this name to, for spiritual it was, and so he called the Law spiritual also, and the water from the rock, and the manna. "For they did all eatⁱ," he says, "of the same spiritual meat, and all drank of the same spiritual drink." And to the Rock he gives this name, when he says, "For they drank of that spiritual Rock which followed them." Now it is be-

* Ps. lxxxii. 6.

^f Isa. i. 2.

^g Exod. iv. 22.

^h Rom. ix. 4.

ⁱ 1 Cor. x.

cause all the rites then wrought were above nature, that he calls them spiritual, and not because those who then partook of them received the Spirit. And in what sense were those letters, letters of bondage? Set before yourself the whole dispensation, and then you will have a clear view of this also. For recompenses were with them close at hand, and the reward followed forthwith, being at once proportionate, and also a kind of daily ration given to domestic servants, and terrors in abundance came to their height before their eyes, and their purifications concerned their bodies, and their continency extended but to their actions. But with us it is not so, since the imagination even and the conscience getteth purged out. For He does not say, "Thou shalt do no murder," only, but even thou shalt not be angry; so, too, it is not, "Thou shalt not commit adultery," but thou shalt not look unchastely. So that it is not from fear of present punishment, but out of desire towards Himself, that both our being habitually virtuous, and all our single good deeds are to come. Neither doth he promise a land flowing with milk and honey, but maketh us joint heirs with the Only-begotten, so making us by every means stand aloof from things present, and promising to give such things especially as are worth the acceptance of men made sons of God; nothing, that is, of a sensible kind, or corporeal, but spiritual, all of them. And so they, even if they had the name of sons, were but as slaves; but we, as having been made free, have received the adoption, and are waiting for Heaven. And with them He discoursed through the intervention of others, with us by Himself. And all that they did was through the impulse of fear, but the spiritual act through a coveting and a vehement desire. And this they shew by the fact of their over-stepping the commandments^k. They, as hirelings and obstinate persons, so came never to leave murmuring; but these do

^k As 1 Cor. ix. 4.

all for the pleasing of the Father. So, too, they blasphemed when they had benefits done them; but we are thankful at being jeopardied. And if there be need of punishing both of us upon our sinning, even in this case the difference is great. For it is not on being stoned, and branded, and maimed by the priests, as they were, that we are brought round. But it is enough for us to be cast out from our Father's table, and to be out of sight for certain days. And with the Jews the honour of adoption was one of name only, but here the reality followed also, the cleansing of Baptism, the giving of the Spirit, the furnishing of the other blessings. And there are several other points besides, which go to shew our high birth and their low condition. After intimating all these then by speaking of the Spirit, and bondage, and the adoption, Paul gives a fresh proof again of having the Spirit of adoption. Now what is this?

Whereby we cry, Abba, Father.

And how great this is, the Initiated know, being with good reason bidden to use this word first in the Prayer of the Initiated¹. What, then, it may be said, And did not they call God Father? Wilt thou not hear Moses, when he says, "Thou desertedst the God that begot thee"²? Wilt thou not hear Malachi reproaching them, and saying, that "One God formed us," and there is "One Father of us all"³? Still, if these words, and others besides, are used, we do not find them anywhere calling God by the name, or praying in this language. But we all, priests and laymen, rulers and ruled, are ordered to pray herein. And this is the first language we give utterance to, after those marvellous throes, and that strange and unusual mode of labour. If in any other instances they so called Him, that was only of their own mind. But those in the state of grace do it through being moved by the inworking of

¹ St. Matt. vi. 9; see note in vol. i. p. 89, where this passage from St. Chrysostom has been used already.

² Deut. xxxii. 15, LXX.

³ Mal. ii. 10, LXX.

the Spirit. For as there is a Spirit of Wisdom, after which they that were unwise became wise, and this discloses itself in their teaching; and a Spirit of Power there is, whereby the feeble raised up the dead, and drove out devils; a Spirit also of the gift of healing, and a Spirit of prophecy, and a Spirit of tongues, so also a Spirit of adoption. And as we know the Spirit of prophecy, in that he who hath it foretelleth things to come, not speaking of his own mind, but moved by the Grace; so, too, is the Spirit of adoption, whereby he that is gifted with it calleth God, Father, as moved by the Spirit. But Paul, wishing to express a true descent, used also the Hebrew tongue^o, for he does not say only, Father, but *Abba Father*, which name is a special sign of true born children to their Father. After mentioning then the diversity resulting from their conversation, that resulting from the grace which had been given, and that from the freedom, he brings forward another demonstration of the superiority which goes with this adoption. Now of what kind is this?

The Spirit Itself beareth witness with our spirit, that we are the children of God.

For it is not from the language merely, he says, that I make my assertion, but from the cause out of which the language has its birth; since it is from the Spirit suggesting it that we so speak. And this in another passage he has put into plainer words, thus: "God hath sent forth the Spirit of His Son into your hearts, crying, *Abba Father*^p." And what is that, *The Spirit beareth witness with our spirit*? The Comforter, he means, with that Gift which is given unto us. For it is not of the Gift alone that it is the voice, but of the Comforter also who gave the Gift, He Himself having taught us through the Gift so to speak. But when *the Spirit beareth witness*, what further place for doubtfulness? For if it were a man, or angel, or arch-

^o i.e. the Syriac, which "the Hebrew" means in the N. T., *probably* in all cases, it being then the language of the Hebrews.

^p Gal. iv. 6.

angel, or any other such power that promised this, then there might be reason in some doubting. But when it is the Highest Essence that bestoweth this Gift, and beareth witness by the very words He bade us use in prayer, who would doubt any more of our dignity? For not even when the Emperor elects any one, and proclaims in all men's hearing the honour done him, does any body venture to gainsay.

And if children, then heirs.

The Jews, besides their not having the same adoption as we, were also cast out of the inheritance. For "He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen^a;" and before this, He said, that "Many shall come from the East and from the West, and shall sit down with Abraham, but the children of the kingdom shall be cast out^r." But even here he does not pause, but sets down something even greater than this. What may this be then? That we are *heirs of God*; and so he adds, "heirs of God." And what is more still, that we are not simply heirs, but also *joint-heirs with Christ*. Observe how ambitious he is of bringing us near to the Master. If even the being a child were a grace unspeakable, just think how great a thing it is to be heir, too! But if this be great, much more is it to be *joint-heirs with Christ*. Then to shew that the Gift is not of grace only, and to give at the same time a credibility to what he says, he proceeds, *If so be that we suffer with Him, that we may be also glorified together.*

If, he would say, we be sharers with Him in what is painful, much more shall it be so in what is good. For He Who bestowed such blessings upon those who had wrought no good, how, when He seeth them labouring and suffering so much, shall He do else than give them greater requital^s.

^a St. Matt. xxi. 41.

^r Ibid. viii. 11.

^s St. Chrysostom.

THE GOSPEL.

ST. MATTHEW vii. 15—21.

“Beware of false Prophets,” &c.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Christ may seem here to have aimed, under the title of false prophets, not so much at the heretic, as at those who, while their life is corrupt, yet wear an outward face of virtuousness; whence, it is said, *Ye shall know them by their fruits.* For among heretics it is possible many times to find a good life, but among those I have named, never[†].

Ye shall know them by their fruits.

It is justly asked, what fruits then would He have us look to? For many esteem among fruits some things which pertain to the sheep's clothing, and in this manner are deceived concerning wolves. For they practise fasting, almsgiving, or praying, which they display before men, seeking to please those to whom these things seem difficult. These, then, are not the fruits by which He teaches us to discern them. Those deeds which are done with good intention, are the proper fleece of the sheep itself; such as are done with bad intention, or in error, are nothing else than a clothing of wolves; but the sheep ought not to hate their own clothing because it is often used to hide wolves. What then are the fruits by which we may know an evil tree? The Apostle says, “The works of the flesh are manifest, which are fornication, uncleanness,” &c. And what are they by which we may know a good tree? The same Apostle teaches, saying, “The fruits of the Spirit are love, joy, peace.”

Do men gather grapes of thorns, or figs of thistles?

[†] St. Chrysostom, Cat. Aur.

[†] Gal. v. 19.

[†] St. Augustine, Cat. Aur.

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

“What then, is there no such thing as a good man becoming wicked? And does not the contrary also take place, and life abound with examples of this?”

Christ saith not that for the wicked there is no way to change, nor that the good cannot fall away, but that so long as he is living in wickedness, he will not be able to bear good fruit. He may indeed change to virtue, being evil; but while continuing in wickedness, he will not bear good fruit.

What then? Did not David, being good, bear evil fruit? Not continuing good, but being changed; since undoubtedly, had he remained always what he was, he would not have brought forth such fruit. For not surely while abiding in the habit of virtue, did he commit what he committed.

Then, forasmuch as He had not commanded to punish, but only to beware of them, He at once, both to comfort these whom they vex, and to alarm and change them, set up as a bulwark against them the punishment they should receive at His hands, saying,

Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

In these words He seems to aim also at the Jews, and thus calls to mind the word of John the Baptist, denouncing punishment against them in the very same words. For he had thus spoken to the Jews, warning them of the axe impending; the tree that should be cut down, and the fire unquenchable. And though it seem to be a single judgment, yet, if one will examine somewhat closely, here are two punishments. For he that is burnt is also of course cast out of God's kingdom; and this latter punishment is more grievous than the other. Now I know, indeed, that many tremble only at hell, but I affirm the loss of that glory to be a far

greater punishment than hell. And if it be not possible to shew it such in words, this is nothing marvellous; for we know not the blessedness of heaven in such wise that we should perceive the wretchedness of losing it, but that to fall from Christ's glory is more grievous than all, we shall know at that time when we come to the actual trial.

But may this never be our case, O, Thou Only-begotten Son of God, neither may we ever have any experience of this irremediable punishment. For how great an evil it is to fail of these good things cannot indeed be accurately told; nevertheless, I will strive by an example to make it clear to you, though but in some small degree. What evil, then, small or great, would not a father undergo, that he might see and enjoy a most dear son? Let us think the same of that glory; for there is no son so dear to his father as is the having our portion in the good things to come, and to "depart, and be with Christ^x."

The pain of hell is indeed intolerable, yet are ten thousand hells nothing to failing of that blessed glory; to be hated of Christ, to hear "I know you not^y," to be accursed for not feeding Him when we saw Him an hungered. Yea, better surely to endure a thousand thunderbolts, than to see that Face of Mildness turning away from us, and that Eye of Peace not enduring to look upon us. For if He, while I was an enemy, hating Him and turning from Him, did in such wise follow after me, to give Himself up to death for me; when, after all this I do not vouchsafe to Him so much as a loaf in His hunger, with what kind of eyes shall I ever again behold Him?

But mark even here His gentleness, in that He doth not at all speak of His benefits, or say, "Thou hast despised Him Who hath done thee so much good;" neither doth He say, "Me hast thou despised, Who brought thee from that which is not into being, Who breathed

^x Phil. i. 23.

^y St. Matt. xxv. 12, 42.

into thee a soul, and set thee over all things on earth, Who for thy sake made earth, and heaven, and sea, and air, and all things that are; Who had been dishonoured by thee, yea, accounted of less honour than the devil, and Who did not even so withdraw Himself, but had innumerable thoughts for thee after it all; Who for thy sake chose to become a slave, Who was beaten with rods and spit upon; Who was slain, Who died the most shameful death, Who also on high makes intercession for thee; Who freely gives thee His Spirit, Who vouchsafes to thee a kingdom, Who makes thee such promises, Whose will it is to be unto thee, Head, and Bridegroom, and Garment, and House, and Root, and Meat, and Drink, and Shepherd, and King; and Who hath taken thee to be brother, and heir, and joint-heir with Himself; Who hath brought thee out of darkness into the dominion of light." These things, I say, and more than these He might speak of, but He mentions none of these; but what? only the sin itself.

Even here He shews His love, and indicates the yearning which He hath toward thee; not saying, "Depart into the fire prepared for you," but, "prepared for the devil." And He tells them the wrongs they had done, yet he mentions not all but a part only; and before this, He calls forward those who have done well, by this signifying that He blames them justly.

What amount of punishment, then, is so grievous as these words? For if one seeing but a man who was his benefactor and hungered, would not neglect him; or if he should neglect him, being upbraided with it, would choose rather to sink into the earth than to hear of it in the presence of two or three friends; what will be our feelings on hearing these words in the presence of the whole world? words such as He would not have said even at this time, had He not been earnestly accounting for His own doings?

Let us therefore, beloved, fear the hearing these words. Life is not a plaything; or rather, our present life is a plaything, but the things to come are not; or perchance our present life is not a plaything only, but even worse than this. For it ends not in laughter, but rather brings exceeding damage on them who are not minded to order their own ways strictly. For what, I pray thee, is the difference between children who are playing at building houses, and ourselves when we are building our fine houses? What again, between them making out their dinners, and us in our delicate fare? None; but just that we do it at the risk of being punished. And, if we do not yet quite perceive the poverty of these things, no wonder, for we are not yet become men; when we are, we shall know that all these things are childish.

For so is it with childish things, we laugh them to scorn as we grow to manhood; but when we are children we account them to be worth anxiety; and while gathering together potsherds and mire, think no less of ourselves than they who are erecting their great circuits of walls. Nevertheless, they soon fall down and perish, and not even when standing can they be of any use to us, as indeed neither can those fine houses. For these cannot receive the citizen of heaven, neither can he bear to abide in them, who hath his country above; but as we throw down those buildings of the children with our feet, so doth He these with His high Spirit. And as we laugh at the children weeping at that overthrow, so doth He at us bewailing, not laugh only but also weep, both because He is compassionate, and because great is the mischief thence arising.

Let us therefore become men. How long are we to crawl upon the earth, priding ourselves on stones and stocks? How long are we to play? And would that we only played! But we betray our own salvation; and as children when they neglect their learn-

ing, playing at these things, suffer punishment, so we, spending herein all our diligence, and having then our spiritual lessons required of us in our works, and not being able to produce them, shall have to pay the utmost penalty. And there is none to deliver us; neither father, nor brother, nor any other. And as for the children's idleness the father destroys their childish toys, and causes them to weep incessantly, so for us, while these things shall all pass away, the torment ensuing upon them shall remain undying and unceasing¹.

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

Before the coming of the Redeemer of the world, the devil drank up the world without wondering², but, which is far worse, even after the coming of the Redeemer, he trusts that he is able to swallow up some, who have been sealed with the Sacrament of Baptism. For he devours some who have been placed in the profession of Christians, by causing error in their faith itself; others he does not turn aside from the uprightness of the faith, but inclines to the practice of wicked works; others, again, he is unable to bend as he wishes to deeds of impurity, but he perverts as to their inward intention; so that their minds being severed from charity, whatever they may purpose of outward acts cannot be right. They retain the faith, but they retain not the life of faith; because they either openly do those things which are unlawful, or else from their perverted heart, their doings are wicked

¹ St. Chrysostom.

² See Job xl. 18, Vulgate, (23 E.V.) "He will drink up a river, and will not wonder, and trusteth that Jordan can flow into his mouth." St. Gregory mystically interprets the name "river" to denote the downward course of the human race, "which rises at its birth as if from the source of its fountain, but passes down, as if flowing to its lowest level at its death;" and "Jordan," "those who have been imbued with the Sacrament of Baptism."

even though they seem to be holy. For since some persons are faithful in their professions, but not in their lives, it is said by the Voice of the Truth, *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; [but he that doeth the will of My Father which is in heaven.]* Hence He says again; "But why call ye Me, Lord, Lord, and do not the things which I say^b?" Hence Paul says, "They profess that they know God; but in works they deny Him^c." Hence John says, "He that saith that he knoweth God, and keepeth not His commandments, is a liar^d." Hence it is that the Lord complains of His own ancient people; "This people honoureth Me with their lips, but their heart is far from Me^e." Hence also the Psalmist says, "They loved Him with their mouth, and they lied unto Him with their tongue^f."

Let no one, then, trust that faith without works can be sufficient for him, when we know that it is written, "Faith without works is dead^g." If care in walking is neglected, it is in vain that we keep the straight road by faith: because the way of faith leads indeed to the heavenly country, but it does not carry to the close those who stumble therein^h.

^b St. Luke vi. 46.^c Tit. i. 16.^d St. John ii. 4.^e St. Mark vii. 6.^f Ps. lxxviii. 36.^g St. James ii. 20.^h St. Gregory, *Morals*, Bk. xxxiii. § 12.

"Brethren, I would not that ye should
be ignorant," &c.

*thren, I would not that ye should be ignorant, how
ll our fathers were under the cloud, and all passed
h the sea ; and were all baptized unto Moses in the
and in the sea ; and did all eat the same spiritual
and did all drink the same spiritual drink : (for
trank of that spiritual Rock that followed them ;
at Rock was Christ). But with many of them God
t well pleased.*

Wherefore saith Paul these things? To point out
as the Jews were nothing profited by the en-
nt of so great a gift, so neither are the Corinthians
d by obtaining Baptism, and partaking of Spiri-
Mysteries, except they go on and shew forth a
orthy of this grace. Wherefore also he intro-
the types, both of Baptism and of the Mysteries.
; what is, *They were baptized unto Moses?* Like
, on our belief in Christ and His Resurrection,
tized as being destined in our own persons to

Further: as this was a symbol of the Font, so was that which follows, of the Holy Table. For as thou eatest the Lord's Body, so did they eat the manna: and as thou drinkest the Blood, so did they drink water from a rock. For though they were things of sense which were produced, yet were they spiritually exhibited, not according to the order of nature, but according to the gracious intention of the gift, and together with the body nourished also the soul, leading it unto faith. On this account, you see, touching the food he made no remark, for it was extraordinary, not in mode only, but in nature also; (for it was manna); but respecting the drink, since only the manner of the supply was extraordinary, and required proof, therefore having said that *they drank the same spiritual drink*, he added, *for they drank of a spiritual Rock that followed them*, and he subjoined, *and that Rock was Christ*. For it was not the nature of the rock which sent forth the water, (such is his meaning,) else would it as well have gushed out before this time; but another sort of Rock, a spiritual One, performed the whole, even Christ, Who was everywhere with them, and wrought all the wonders. For on this account he said, *that followed them*.

Perceivest thou the wisdom of Paul, how in both cases he points out Him as the Giver, and thereby brings the Type nigh to the Truth? "For He who set those things before them," saith he, the same also hath prepared this our Table; and the same Person both brought them through the sea, and thee through Baptism; and before them set manna, but before thee His Body and Blood.

As touching His gift then, such is the case: now let us observe also what follows, and consider, whether when they shewed themselves unworthy of the gift, He spared them. Nay, this thou canst not say. Wherefore also he added, *But with most^b of them God*

^b E. V., many.

not well pleased; although He had honoured them with so great honour. Yea, it profited them nothing, most of them perished. The truth is, they all perished; but that he might not seem to prophesy of destruction to these also, therefore he said, *there part*. And yet they were innumerable; but their number profited them nothing: and these were all many tokens of love; but not even did this profit them, inasmuch as they did not themselves shew forth fruits of love.

Thus, since most men disbelieve the things said of him, as not being in presence nor in sight; he alleges the things heretofore done as an indication, that God will punish all who sin, even though He have bestowed innumerable benefits upon them: "for if ye disbelieve the things to come," so he speaks, "yet surely the things that are past ye will not disbelieve."

Consider, for example, how great benefits He bestowed on them: from Egypt and the slavery there He set them free, the sea He made their path, from heaven He brought down manna, from beneath He made forth strange and marvellous fountains of waters: He was with them everywhere, doing wonders, and surrounding them in on every side: nevertheless, since they shewed forth nothing worthy of this gift, He rewarded them not, but destroyed them all.

For they were overthrown, saith Paul, *in the wilderness*. Alluding by this word both the sweeping destruction, the punishments, and the vengeance inflicted by him, and that they did not so much as attain to the borders set immediately before them. Neither were they in the land of promise when He did these things to them, but without and afar off from that country; thus visiting them with a double vengeance, both not permitting them to see the land, though promised unto them, and also by actual and severe punishment. And what are these things to us? say you. These surely they belong. Wherefore also he adds,

Now these things were figures of us.* For as the gifts are figures, even so are the punishments figures : and as Baptism and the Table were sketched out prophetically, so also by what ensued, the certainty of punishment coming on those who are unworthy of this gift was proclaimed beforehand for our sake, that we by these examples might learn soberness. Wherefore also he adds,

To the intent we should not lust after evil things, as they also lusted. For as in the benefits the types went before, and the substance followed, such shall be the order also in the punishments. Seest thou how he signifies, not only the fact, that these shall be punished, but also the degree, more severely than those ancients? For if the one be type, and the other substance, it must needs be, that the punishments should as far exceed as the gifts.

And see against whom he inveighs first; against those who eat in the idol-temples. For having said, *that we should not lust after evil things*, which was general, he subjoins that which is particular, implying that each of their sins arose from evil lusting. And first he said this,

Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat, and to drink, and rose up to play.

Do you hear how at length he even calls them *idolaters*? here, indeed, making the declaration, but afterwards bringing the proof.

Wherefore having said, *to the intent that we should not lust after evil things*, and having added, *nor be idolaters*, he names the cause of such transgression: and this was gluttony. *For the people sat down*, saith he, *to eat and to drink*, and he adds the end thereof, *they rose up to play*. "For even as they," saith he, "from sensuality passed into idolatry; so there is a

* E. V., our examples.

fear lest ye also may fall from the one into the other." Do you see how he signifies that these, perfect men forsooth, were more imperfect than the others?

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. And wherefore names he not likewise the punishment for their idolatry? Is it because it was clear and more notorious? or because the plague was not so great at that time, as in the matter of Balaam, where they joined themselves to Baalpeor, the Midianitish women appearing in the camp, and alluring them to wantonness according to the counsel of Balaam?

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. By this he hints at yet another charge, which he states at the end, blaming them because they contended about signs, and murmured on account of trials, saying, "when will the good things come? when the rewards?" Wherefore also he adds, on this account correcting and alarming them, *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.* For what is required is, not only to suffer for Christ, but also nobly to bear the things that come on us, and with all gladness: since this is even how a crown is received. Yea, and unless this be so, punishment rather than a crown will attend men, taking calamity with a bad grace. Wherefore, both the Apostles when they were beaten rejoiced, and Paul gloried in his sufferings.

Now all these things happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the world are come.

Again he terrifies them, speaking of the ends of the world, and prepares them to expect things greater than had already taken place. "That we shall suffer punishment, is manifest," saith he, "from what hath been said, even to those who disbelieve the statements concerning hell-fire; but that the punishment also will be more severe, is evident, from the more nu-

merous blessings which we have enjoyed, and from the things of which those were but figures. Since, if in the gifts one go beyond the other, it is most evident that so it will be in the punishment likewise." For this cause he both called them types, and said that they were *written for us*, and made mention of an *end*, that he might remind them of the consummation of all things. For not such will be the penalties then, as to admit of a termination, and of being done away, but the chastisement will be eternal; for even as the punishments in this world are ended with the present life, so those in the next continually remain. And when he said, *the ends of the world are come*, he means nothing else, but that the fearful Judgment is henceforth nigh at hand.

Wherefore let him that thinketh he standeth take heed lest he fall.

Again, he cast down their pride who thought highly of their knowledge. For if they who had so great privileges suffered such things; and some for murmuring alone were visited with such punishment, and others for tempting, and neither their multitude moved God to repent, nor their having attained to such things; much more shall it be in our case, except we be sober. And well said he, *he that thinketh he standeth*: for this is not even standing as one ought to stand, to rely on oneself: for quickly will such an one fall; and they, had they not been high-minded and self-confident, but of a subdued frame of mind, would not have suffered these things. Whence it is evident, that boasting first of all, and carelessness afterwards, and gluttony, are the sources of these evils. Wherefore even though thou stand, yet take heed lest thou fall. For our standing here is not secure standing, no not until we be delivered out of the waves of this present life, and have sailed into that tranquil haven. Be not therefore high-minded at thy standing, but guard against thy falling; for if Paul

feared, who was firmer than all, much more ought we to fear.

Now the Apostle's word, as we have seen, was, *Wherefore let him that thinketh he standeth take heed lest he fall*; but we cannot say even this; all of us, so to speak, having fallen, and lying prostrate on the ground. For to whom am I to say this? To him that committeth extortion every day? Nay, he lies prostrate with a mighty fall. To the fornicator? he too is cast down to the ground. To the drunkard? he also is fallen, and knoweth not even that he is fallen. It is not the season for this word, but for that saying of the prophet, which he spake to the Jews also, "He that falleth, doth he not rise again^d?" For all are fallen, and they have no mind to rise again; so that our exhortation is not concerning the not falling, but concerning the ability of them that are fallen to arise. Let us rise again then, late though it be, beloved, let us rise again, and let us stand nobly. How long do we lie prostrate? How long are we drunken, besotted with the excessive desire of the things of this life? It is a meet opportunity now to say, "to whom shall I speak and give warning^e?" So deaf are all men become even to the very instruction of wisdom, and thence filled with evils. And were it possible to discern their souls naked, as in an army one may behold after a battle, some dead, and some wounded, so also might we see in the church. Wherefore I beseech and implore you, let us stretch out a hand to each other, and thoroughly raise ourselves up. For I myself am one of them that are smitten, and require one to apply some remedies.

Do not however despair on this account, for what if the wounds be severe? yet are they not incurable; so powerful is our Physician: only let us feel our wounds. Although we be arrived at the very extreme of wickedness, many are the ways of safety which He

^d Jer. viii. 4, LXX.

^e Ibid. vi. 10.

strikes out for us. Thus, if thou forbear to be angry with thy neighbour, thine own sins shall be forgiven, "For if ye forgive men," saith He, "your heavenly Father will also forgive you¹." And if thou give alms, He will remit thee thy sins; for "break off thy sins²," saith He, "by righteousness, and thine iniquities by shewing mercy to the poor." And if thou pray earnestly, thou shalt enjoy forgiveness: and this the widow signifieth, who prevailed upon that cruel judge by the importunity of her prayer. And if thou accuse thine own sins, thou hast relief: for "declare thou thine iniquities first, that thou mayest be justified³:" and if thou art sorrowful on account of these things, this too will be to thee a powerful remedy: "for I have seen," saith He, "that he was grieved, and went sorrowful, and I have healed his ways⁴."

And if, when thou sufferest any evil, thou bear it nobly, thou hast put away the whole. For this also did Abraham say to the rich man, "that Lazarus received his evil things, and here he is comforted."

And if thou hast pity on the widow, thy sins are washed away. For, "Judge," saith He, "the orphan, and plead for the widow. And come, and let us reason together, saith the Lord: and if your sins be as scarlet, I will make them white as snow; and if they be as crimson, I will make them white as wool⁵."

For not even a single scar of the wounds doth He suffer to appear; yea, and though we be come to that depth of misery into which he fell, who devoured his father's substance, and fed upon husks, and should repent, we are undoubtedly saved. And though we owe ten thousand talents, if we fall down before God, and bear no malice, all things are forgiven us. Although we have wandered away to that place whither the sheep strayed from his keeper, even thence He recovers us again; only let us be willing, beloved. For

¹ St. Matt. vi. 14.² Dan. iv. 27.³ Isa. xliii. 26, LXX.⁴ Ibid. lvii. 17.⁵ Ibid. i. 17.

God is merciful. Wherefore, in the case of him that owed ten thousand talents, He was content with his falling down before Him; and in the case of him who had devoured his father's goods, with his return; and in the case of the sheep, with its willingness to be borne.

There hath no temptation taken you, but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Now, because he hath terrified them greatly, relating the ancient examples, and thrown them into an agony, saying, *Let him that thinketh he standeth take heed lest he fall*, though they had borne many temptations, and had exercised themselves many times therein; (as he saith, "I was with you in weakness, and in fear, and in much trembling¹;") and lest they should say, "Why terrify and alarm us? we are not unexercised in these troubles, we have been chased and persecuted, and many and continual dangers have we endured;" repressing again their pride, he says, *There hath no temptation taken you, but such as is common to man*: i.e. small, brief, moderate. For he uses the expression, *common to man*, in respect of what is small; as when he says, "I speak after the manner of men, because of the infirmity of your flesh^m." "Think not then great things," saith he, "as though ye had overcome the storm. For never have ye seen a danger threatening death, nor a temptation intending slaughter:" which also he said to the Hebrews, "Ye have not yet resisted unto blood, striving against sinⁿ."

Then, because he hath terrified them, see how again he raises them up, at the same time recommending moderation, in the words, *God is faithful, Who will not suffer you to be tempted above that ye are able.*

¹ 1 Cor. ii. 3.

^m Rom. vi. 19.

ⁿ Heb. xii. 4.

There are therefore temptations which we are not able to bear. And what are these? All, so to speak. For the ability to bear temptation lies in God turning the scale; a power which we draw down by our own will. Wherefore that thou mayest know and see, that not only those which exceed our power, but not even these which are *common to man*, is it possible without assistance from God easily to bear, he added,

But will with the temptation also make a way to escape, that ye may be able to bear it.

For, saith he, not even those moderate temptations, as I was remarking, may we bear by our own power; but even in them we require aid from Him in our warfare, that we may pass through them, and until we have passed, bear them. For He gives patience, and brings on a speedy release; so that in this way also the temptation becomes bearable.

This he covertly intimates, saying, *will also make a way to escape, that ye may be able to bear it*; and all things he refers to Him°.

THE GOSPEL.

ST. LUKE xvi. 1—9.

“Jesus said unto His disciples,” &c.

Jesus said unto His disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am

° St. Chrysostom.

resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The lesson of the Gospel has admonished us to make friends of the mammon of unrighteousness; that they may receive us into everlasting habitations. But who are they who shall have everlasting habitations, but the saints of God? And who are they who are to be received by them into everlasting habitations, but those who serve their need, and minister cheerfully to their necessities? Accordingly let us remember that in the last judgment, the Lord will say to those who shall stand at His right hand, "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink^p;" and the rest which ye know. And upon their enquiring when they had done these good offices to Him, He answers, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." These "least" are they who receive into heavenly habitations^q. But what have they on the right

^p St. Matt. xxv. 35, &c.

^q It has great efficacy for taming down the pride of a person in giving, if when he gives earthly things, he considers with good heed the words of the heavenly Master, Who says, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into heavenly habitations." For if by the friendship

hand, who did these things, received, or rather, what are they to receive? "Come," says He, "ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world."

But what means, *Make to yourselves friends of the mammon of unrighteousness*? That which the Hebrews call "mammon," in Latin is "riches^r." What our Lord Jesus Christ says then, is, *Make to yourselves friends of the riches of unrighteousness*. Now some, misunderstanding this, seize upon the things of others, and bestow some of that upon the poor, and so think that they do what is enjoined them. For they say, "To plunder the goods of others is the mammon of iniquity; to spend some of it, especially on the poor saints, this is to make friends with the mammon of iniquity." This interpretation must be corrected, yea, it must be utterly effaced from the tablets of your heart. Give alms of your righteous labours; give out of that which ye possess rightfully. For ye cannot corrupt Christ your Judge. If thou wert to despoil any poor man, and he was to come with thee to the judge, and plead his cause against thee; if thou wert to give any part of that spoil and plunder to the judge, that he might pronounce judgment in thy favour, would that judge please thee? So great is the force of justice that he would displease even thyself. Do not then represent God to thyself as such an one as this. Do not set up such an idol in thine heart. God is the fountain of Justice; give not your alms, then, from interest and usury. I speak to the Faithful, to whom we dispense the Body of Christ.

But if ye have despoiled the poor already, and have such money in your possession, what ye have comes

of those we obtain everlasting habitations, assuredly we ought to reflect when we give, that we are rather offering presents to patrons, than bestowing gifts on the needy.—St. Gregory Mor., Bk. xxi. § 30.

^r *Lucrum*.

of evil. Be no longer doers of evil. Zaccheus said, "half my goods I give to the poor*;" and, not to be held guilty from any quarter, he says, "and if I have taken anything from any man . . . I restore fourfold."

According to another interpretation, the *mammon of unrighteousness* are all the riches of this world, from whatever source they come. They are called the riches of unrighteousness, because they are not riches except to the unrighteous, and such as rest in their hopes and the fulness of their happiness. For if we seek for the true riches, they are different from these. In the true riches Job abounded, naked as he was, when he had a heart full to Godward, and poured out praises like most costly gems to his God, when he had lost all he possessed. And from what treasure did he this, if he possessed nothing? These, then, are the true riches. But the other sort are by iniquity called riches. Thou dost possess these riches? I blame it not: an inheritance has come to thee; thy father was rich, and he left it to thee. Or thou hast honestly acquired them; thou hast a house full of the fruit of just labour; I blame it not. Yet even then do not call them riches. For if thou dost call them riches, thou wilt love them; and if thou love them, thou wilt perish with them. Lose, that thou be not lost; give, that thou mayest gain; sow, that thou mayest reap. Call not these riches, for the *true* riches they are not. They are full of poverty, and liable ever to accidents. What sort of riches are those, for whose sake thou art afraid of the robber, for whose sake thou art afraid of thine own servant, lest he should kill thee and take them away, and flee. If they were true riches, they would give thee security.

So, then, those are the true riches, which, when we have them, we cannot lose. And lest haply thou shouldest fear a thief because of them, they will be there where none can take them away. Hear thy

* St. Luke xix. 8.

Lord: "Lay up for yourselves treasures in heaven where no thief approacheth¹." Then will they be riches, when thou hast removed them hence. So long as they are in the earth, they are not riches².

Thus, then, Christ taught those who abound in riches, earnestly to seek the friendship of the poor, and to have treasure in heaven. But He knew the sloth of the human mind, how that they who court riches bestow no work of charity upon the needy. That to such men there results no profit of spiritual gifts, He shews by obvious examples, adding, "He that is faithful in that which is least is faithful also in much³." Now our Lord opens to us the eye of the heart, explaining what He had said, adding, "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" That which is *least*, then, is the mammon of unrighteousness, that is, earthly riches, which seem nothing to those who are heavenly-wise; [that which is *much* is divine grace, that is, heavenly riches]. Think, then, that a man is faithful in a little, when he imparts aid to those who are bowed down with sorrow.

If, then, we have been unfaithful in a little, how shall we obtain from hence the true riches, that is, the fruitful gift of Divine grace, impressing the image of God on the human soul? That our Lord's words incline to this meaning is plain from the following; for He says, "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

¹ St. Luke xii. 33.
in Cat. Aur.

² St. Augustine, Ser. cxiii.; and *Ibid.*
³ St. Luke xvi. 10.

⁴ St. Cyril, Cat. Aur.

TENTH SUNDAY AFTER TRINITY.

THE EPISTLE.

1 CORINTHIANS xii. 1—11.

“Concerning spiritual gifts, brethren,” &c.

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

This whole place is very obscure; but the obscurity is produced by our ignorance of the facts referred to, and by their cessation, being such as then used to occur, but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity hath produced us again another question, namely, why did they then happen, and now do so no more?

This however let us defer to another time; but for the present let us state what things were occurring then. Well, what did happen then? Whoever was baptized, he straightway spake with tongues; and not with tongues only, but many also prophesied, and some also performed many other wonderful works. For since on their coming over from idols, without any clear knowledge or training in the ancient Scriptures, they at once on their baptism received the Spirit, yet the Spirit they saw not, for It is invisible; therefore God's grace bestowed some sensible proof of that energy. And one straightway spake in the Persian, another in the Roman, another in the Indian, another in some other such tongue; and this made manifest to them that were without that it is the Spirit in the very person speaking. Wherefore also he says,

But the manifestation of the Spirit is given to every man to profit withal; calling the gifts a manifestation of the Spirit. For as the Apostles themselves had received this sign first, so also the faithful went on receiving it, I mean the gift of tongues, and not this only, but also many others; inasmuch as many used even to raise the dead, and cast out devils, and to perform many other such wonders; and they had gifts too, some less, and some more. But more abundant than all was the gift of tongues among them; and this became to them a cause of division: not from its own nature, but from the perverseness of them that had received it; in that on the one hand the possessors of the greater gifts were lifted up against them that had the lesser, and these again were grieved, and envied the owners of the greater. And Paul himself as he proceeds intimates this.

Since, then, herefrom they were receiving a fatal blow, in the dissolution of their charity, he takes great care to correct it. And this happened indeed in Rome also, which is why in the Epistle to the Romans^a he says, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching." With these, however, (for the disease of division and pride had not proceeded to any length,) he thus discoursed; mooted the point obscurely and briefly, but to the Corinthians with great anxiety, for the distemper had greatly spread.

And this was not the only thing to disturb them, but there were also in the place many soothsayers, inasmuch as the city was more than usually addicted

^a Rom. xii. 4—7.

pirit, and which by an impure.
because it was not possible to supply the evi-
the things uttered from within themselves
noment, (for prophecy supplies the proof of
truth not at the time when it is spoken, but at
of the event); and it was not easy to dis-
it, and to discern the true prophet from
tender; (for the devil himself, accursed as
d entered into them that prophesied^b, bring-
false prophets, as if, forsooth, they also could
things to come;) and further, found it more-
y to deceive them, because the things spoken
ot for the present be brought to trial, ere
events had come to pass concerning which
hecy was; (for it was the end that proved
prophet and the true;)—in order that the
might not be deceived, no, not before the
gives them a sign, which even before the
rved to indicate both the one and the other.
nce taking his order and beginning, he thus
also to the discourse concerning the gifts,
ects the contentiousness that arose from hence
. For the present, however, he begins the dis-

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were dragged^c away. Now what he means is this: In the idol temples, if any were at any time possessed by an unclean spirit, and began to divine, even as one dragged away, so was he drawn by that spirit in chains, knowing nothing of the things which he utters. For this is peculiar to the soothsayer, to be beside himself, to be under compulsion, to be pushed, dragged, haled, as a madman. But the prophet not so, but with sober mind, and composed temper, and knowing what he is saying, he uttereth all things. Therefore, even before the event, do thou first from this distinguish the soothsayer and the prophet. And consider how Paul frees his discourse of all suspicion; calling themselves to witness who had made trial of the matter. As if he had said, "that I lie not, nor rashly traduce the religion of the Gentiles, feigning like an enemy, do ye yourselves bear me witness: knowing as ye do, how when ye were Gentiles, ye were then pulled and dragged away."

And because he was discoursing with those who knew them well, he states not all things with exact care, not wishing to be troublesome to them, but having reminded them only, and brought all into their recollection, he soon quits the point, hastening to the subject before him.

But what is, *unto these dumb idols?* These soothsayers used to be led and dragged unto them.

But if they be themselves dumb, how did they make use of the diviners? And wherefore did the demon lead them to the images? As men taken in war, and in chains, and rendering at the same time his deceit plausible. Thus, to keep men from the notion that it was just a dumb stone, they were earnest to rivet the people to the idols, that their own style and title might be inscribed upon them. But our rites are not

^c E.V., "led."

such. He did not however state ours, I mean the prophesyings. For it was all well known to them, and prophecy was exercised among them, as was meet for their condition, with understanding and with entire freedom. Wherefore, you see, they had power either to speak or to refrain from speaking. For they were not bound by necessity, but were honoured with a privilege. Thus it was that Jonah fled^d; and thus that Ezekiel delayed^e; and that Jeremiah excused himself^f. And God thrusts them not on by compulsion, but advising, exhorting, threatening; not darkening their mind; for to cause distraction and madness and great darkness, is the proper work of a demon; but it is God's work to illuminate, and with consideration to teach things needful.

This, then, is the first difference between a soothsayer and a prophet; but a second and a different one is that which he next states, saying,

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed:—and then another,—and that no man can say that Jesus is the Lord, but by the Holy Ghost.

“When thou seest,” saith he, “any one not uttering His Name, or anathematizing Him, he is a soothsayer. Again, when thou seest another speaking all things with His Name, understand that he is spiritual. “What then,” say you, “must we say concerning the Catechumens? For if *no man can say that Jesus is the Lord, but by the Holy Ghost*, what may we say of them, who name indeed His Name, but are destitute of His Spirit?” But his discourse at this time was not concerning these, for there were not at that time Catechumens, but concerning believers and unbelievers.

What then, doth no demon call upon God's Name? Did not the demoniac say, “I know Thee who Thou art, the Holy One of God?” Did not they say to Paul,

^d Jonah i. 3.

^f Jer. i. 6.

^e Ezek. iii. 15.

^c St. Mark i. 24.

"These men are the servants of the Most High God¹?" They did, but upon scourging, upon compulsion; never of their own will, and without being scourged.

Having made manifest the soothsayers and the prophets, he next discourses of the wonders; not passing without reason to this topic, but so as to remove the dissension which had arisen from hence, and to persuade both those that had the less portion not to grieve, and those who had the greater not to be elated. Wherefore he thus began.

Now there are diversities of gifts, but the same Spirit.

And first he attends on him that had the lesser gift, and was grieved on this account. "Wherefore," saith he, "art thou dejected? because thou hast not received as much as another." And he says, not "of signs," nor "of wonders," but *of gifts*; by the name of gifts to prevail on them not only not to grieve, but even to be thankful. "And withal consider this," saith he, "that even if thou art made inferior in the measure of what is given; in that it hath been vouchsafed thee to receive from the same source as the other who hath received more, thou hast equal honour. For certainly thou canst not say, that the Spirit bestowed the gift on him, but an angel on thee; since the Spirit bestowed it both on thee and on him. So that, even if there be a difference in the gift, yet is there no difference in the Giver. For from the same Fountain ye are drawing, both thou and he."

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

"And what," saith one, "is an operation? and what, a gift? and what, an administration?" They are mere differences of names, since the things are

¹ Acts xvi. 17.

the same. For what a gift is, that is an administration that he calls an operation also. Thus "make full proof," saith he, "of thine administration^k," and, "I magnify mine administration^l;" and writing to Timothy, he says, "Therefore I put thee in remembrance, that thou stir up the gift of God which is in thee^m." And again, writing to the Galatians, he said, "for he that wrought in Peter to the Apostleship, the same was mighty in me towards the Gentilesⁿ." Seest thou, that he implies there being no difference in the gifts of the Father, and the Son, and the Holy Ghost? Not confounding the Persons, God forbid! but declaring the equal honour of the Essence. For that which the Spirit bestows, this he saith that God also works; this that the Son likewise ordains and grants. Yet, surely, if the one were inferior to the other, or the other to It, he would not have thus set it down, nor would this have been his way of consoling the person who was vexed.

Now, after this, he comforts him also in another kind of way; by the consideration that the measure vouchsafed is profitable to him, even though it be not so large. For having said, that it is *the same Spirit*, and *the same Lord*, and *the same God*, and having thereby recovered him, he brings in again another consolation, thus saying, *but the manifestation of the Spirit is given to every man to profit withal*. For lest one should say, "What if there be the same Lord, the same Spirit, the same God? yet I have received less;" he saith, that thus it was profitable. For not to dishonour thee hath God done it, nor to declare thee inferior to another, but to spare thee, and with a view to thy welfare. To receive more than one has ability to bear, this rather is unprofitable, and injurious, and a fit cause of dejection.

But by *the manifestation of the Spirit*, he denotes

^k 2 Tim. iv. 5; E.V., "ministry."
Rom. xi. 13. ^m 2 Tim. i. 6.

^l E.V., "office;"
ⁿ Gal. ii. 8.

the miracles, with evident reason. For to me who am a believer, he that hath the Spirit is manifest from his having been baptized : but to the unbeliever this will in nowise be manifest, except from the miracles : so that hence, also, there is no small consolation. For though there be a difference of gifts, yet the evidence is one, since whether thou hast much or little, thou art equally manifest. So that if thou desirest to shew this, that thou hast the Spirit, thou hast a sufficient demonstration.

For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ;

To another faith by the same Spirit : to another the gifts of healing by the same Spirit.

Seest thou how he everywhere makes this addition, saying, "by the same Spirit, and according to the same Spirit?" For he knew that the comfort from thence was great.

To another the working of miracles ; to another prophecies ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues.

Thus, since they boasted themselves in this, therefore he placed it last, and added,

But all these worketh that one and self-same Spirit.

The universal medicine in which his consolation consists is, that out of the same root, out of the same treasures, out of the same streams, they all receive. And accordingly, from time to time fomenting by this expression the apparent inequality, he places them on a level, and consoles them. And above, indeed, he points out both the Spirit, and the Son, and the Father, as supplying the gifts, but here he was content to name the Spirit, that even hence again thou mayest understand their dignity to be the same.

But what is *the word of wisdom*? That which Paul had, which John had, the son of thunder.

And what is *the word of knowledge*? That which most of the faithful had, possessing indeed knowledge,

but not thereupon able to teach, nor easily to convey to another what they know.

And to another faith: not meaning by this faith the faith of doctrines, but the faith of miracles; concerning which Christ saith, "if ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove, and it shall remove^o." And the Apostles too, concerning this besought Him, saying, "Increase our faith^p," for this is the mother of the miracles. But to possess the power of working miracles, and gifts of healing, is not the same thing: for he that had a gift of healing, used only to do cures: but he that possessed powers for working miracles, used to punish also. For a miracle is not the healing only, but the punishing also: even as Paul inflicted blindness: as Peter slew.

To another prophecies; to another discerning of spirits. What is *discerning of spirits*? the knowing who is spiritual, and who is not: who is a prophet, and who a deceiver: as he said to the Thessalonians, "despise not prophesyings, but proving all things, hold fast that which is good^q." For great was at that time the corruption of the false prophets, the devil striving underhand to substitute falsehood for truth.

To another divers kinds of tongues; to another interpretation of tongues. For one person knew what he spake himself, but was unable to interpret to another; while another had acquired both these gifts, or the other of the two.

Next, the comfort which he before gave, when he said "the same Spirit," this also he here sets before us, saying, *But all these worketh that one and self-same Spirit, dividing to every man severally as He will.* And he not only gives consolation, but also stops the mouth of the gaisayer, saying here, *dividing to every man severally as He will.* For it was necessary to bind up also, not to heal only, as he doth also in the Epistle to the Romans, when he saith, "but who art thou that

^o St. Matt. xvii. 20.

^p St. Luke xvii. 5.

^q 1 Thess. v. 20, 21.

repliest against God?" So likewise here, *dividing to every man severally as He will.*

"Let us not, I pray you, bewilder ourselves," saith he, "neither let us grieve, saying, 'Why have I received this, and not received that?' neither let us demand an account of the Holy Spirit. For if thou knowest that He vouchsafed it from providential care, consider that from the same care He hath given also the measure of it, and be content, and rejoice in what thou hast received; but murmur not at what thou hast not received; yea, rather confess God's favour, that thou hast not received things beyond thy power."

And if in spiritual things one ought not to be over curious, much more in temporal things; but to be quiet, and not nicely enquire why one is rich and another poor. Thou doest the same when thou askest these questions, as if thou didst go round and enquire, why one is fair and another black, or one hook-nosed and another flat-nosed. For as these things make no difference to us, whether it be thus, or thus; so neither poverty and riches, and much less than they. All that is important ensues from the way in which we use them. Whether thou art poor, thou mayest live cheerfully, denying thyself; or rich, thou art most miserable of all men if thou fliest from virtue. For these are what really concern us, the things of virtue, and if these things be not added, the rest are useless. For this cause also are those continual questions, because most men think that indifferent things are of importance to them, but of the important things they make no account; since that which is of importance to us, is virtue and love of wisdom.

Because, then, ye stand I know not where, at some far distance from her, therefore is there confusion of thoughts, therefore the many waves, therefore the tempest. For when men have fallen from heavenly glory and the love of heaven, they desire present glory, and become slaves and captives. "And how

is it that we desire this," say you? From the not greatly desiring that. And this very thing, whence happens it? From negligence. And whence the negligence? From contempt. And whence the contempt? From folly, and cleaving to things present, and unwillingness to investigate accurately the nature of things. And whence again doth this latter arise? From the neither giving heed to the reading of the Scripture, nor conversing with holy men, and from frequenting the assemblies of the wicked.

That this therefore may not always be so, and lest wave after wave receiving us should carry us out into the deep of miseries, and altogether drown and destroy us; while there is time, let us bear up, and standing upon the rock, I mean of the divine doctrine and words, let us look down upon the surge of this present life. For thus shall we both escape the same, and having drawn up others who are making shipwreck, we shall obtain the blessings which are to come, through the grace and mercy of our Lord Jesus Christ^r.

THE GOSPEL.

ST. LUKE xix. 41—47.

“And when He was come near, He beheld the city, and wept over it,” &c.

And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace^{}! but now they are hid from thine eyes.*

Christ, Who wills that all men should be saved, had compassion on the Jews. Which had not been plain to us, were it not revealed by a certain mark of His humanity^t.

^{*} St. Chrysostom.

^t Jerusalem means, “they shall see peace.” See Commentary, Bp. of Lincoln.

[†] St. Cyril, Cat. Aur.

The merciful Redeemer wept then over the fall of the false city, which that city itself knew not was about to come upon it^a.

If thou hadst known, even thou. The Jews were not worthy to receive the divinely-inspired Scriptures, which relate to the mystery of Christ. For as often as Moses is read, "the veil is upon their heart^v," that they should not see what has been accomplished in Christ, Who being the truth, puts to flight the shadow. And because they regarded not the truth, they rendered themselves unworthy of the salvation which flows from Christ^x.

Christ here declares that His coming was to bring peace to the whole world. For unto this He came, that He should preach peace both "to them that were near, and to them that were afar off^v." But as they did not wish to receive the peace that was announced to them, it was hid from them. And therefore the siege which was shortly to come upon them, He most expressly foretels, adding, *For the day shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee^z.*

By these words the Roman leaders are pointed out. For that overthrow of Jerusalem is described, which was accomplished by the Roman Emperors, Vespasian and Titus^a.

How these things were fulfilled we may gather from what is delivered to us by Josephus, who, though he was a Jew, related each event as it took place, in exact accordance with Christ's prophecies^b.

I do not deny that the former Jerusalem was destroyed because of the wickedness of its inhabitants, but I ask whether the weeping might not, perhaps,

^a St. Greg., Cat. Aur.

^v 2 Cor. iii. 15.

^x St. Cyril, Cat. Aur.

^y Eph. ii. 17.

^z Eusebius.

^a St. Gregory, Cat. Aur.

^b Eusebius, Cat. Aur.

concern this your spiritual Jerusalem. For if a man has sinned after receiving the mysteries of truth, he will be wept over^c.

Our Redeemer does not cease to weep through His elect, whenever He perceives any to have departed from a good life to follow evil ways. Who, if they had known their own damnation hanging over them, would together with the elect shed tears over themselves. But the corrupt soul has its day here, rejoicing in the passing time; to it things present are peace, seeing that it takes delight in that which is temporal. It shuns the foresight of the future, which may disturb its present mirth; and hence it follows, *but now they are hid from thine eyes*^d.

Or else we may say, that the evil spirits lay siege to the soul, as it goes forth from the body; for being taken with the love of the flesh, they caress it with delusive pleasures; they surround it with a trench, bringing all its wickedness which it has committed before the eyes of its mind; they close confine it to the company of its own damnation, that being caught in the very extremity of life, it may see by what enemies it is blockaded, yet be unable to find any way of escape, because it can no longer do good works, since these which it might once have done it despised. On every side also they inclose the soul when its iniquities rise up before it, not only in deed, but also in word and in thought; that she, who in this life greatly enlarged herself in wickedness, should in the end be straitened in judgment. Then, indeed, the soul, by the very condition of its guilt, is laid prostrate on the ground, when its flesh which it believed to be its life is bid to return to dust. Then its children fall in death, when all unlawful thoughts proceeding from it are scattered in the last punishment.

These may also be signified by the stones. For the corrupt mind, when to a corrupt thought it adds one

^c Origen, Cat. Aur.

^d St. Gregory, Cat. Aur.

still more corrupt, places one stone upon another. But when the soul is led to its doom, the whole edifice of its thoughts is rent asunder. And the wicked soul God ceases not to visit with His teaching, sometimes with the scourge, and sometimes with a miracle; that the truth which it knew not it may hear, and though still despising it, may return, pricked to the heart in sorrow, or, overcome with mercies, may be ashamed at the evil which it has done. But because it knows not the time of its visitation, at the end of life it is given over to its enemies, that with them it may be joined together in the bond of everlasting damnation.

And He went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

When He had related the evils that were to come upon the city, He straightway entered the temple, that He might cast out them that bought and sold in it. Shewing that the destruction of the people arose chiefly from the guilt of the priests^e.

God wishes not His temple to be a house of traffic, but the dwelling-place of holiness. He does not fix the priestly service in a saleable performance of religion, but in a free and willing obedience^f.

Now mystically, you must understand by the temple Christ Himself, as man in His human nature, or with His Body united to Him, that is, the Church. But inasmuch as He is the Head of the Church, it was said, "Destroy this temple, and I will raise it up in three days^g." Inasmuch as the Church is joined to Him, is the temple understood, of which He seems to have spoken in the same place, "Take these away from hence;" signifying that there would be those in the Church who would be pursuing their own interest, or find a shelter therein to conceal their wicked-

^e St. Gregory, Cat. Aur.

^f St. Ambrose, Cat. Aur.

^g St. John ii. 19.

ness, rather than follow after the love of Christ, and by confession of their sins receiving pardon, be restored ^h.

And He taught daily in the temple.

Our Redeemer does not withdraw His word of preaching even from the unworthy and ungrateful. Accordingly, after having by the ejection of the corrupt maintained the strictness of discipline, He now pours forth the gift of grace ⁱ.

^h St. Augustine, Cat. Aur.

ⁱ St. Gregory, Cat. Aur.

ELEVENTH SUNDAY AFTER TRINITY.

THE EPISTLE.

1 CORINTHIANS XV. 1—11.

“Brethren, I declare unto you,” &c.

Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand.

Paul here uses great earnestness. For not now of morals was his discourse, but about the very sum of all good things. For to the very elements of godliness the mischief was proceeding, and the Corinthians were at variance touching the resurrection itself. Because, this being all our hope, against it did the devil make a vehement stand. At one time he was for wholly subverting it; at another his word was that it was “past already^a.” At one time they said this, at another that the body rises not again, but the purification of the soul is the resurrection.

But these things that wicked demon persuaded them to say, not wishing to overturn the resurrection only, but also to shew that all the things done for our sakes are a fable. For if they had been persuaded that there is no resurrection of bodies, after a little while he would have persuaded them that neither was Christ raised. And thereupon he would also introduce in due course that He had not come, nor had done what He did. For such is the “cunning craftiness^b” of the devil. He doth not straightway shew what he intends to effect, but dressing himself up in a mask of one kind, he fabricates arts of another kind; and

^a See 2 Tim. ii. 18.

^b Eph. iv. 14.

like a crafty enemy attacking a walled city, he secretly undermines it.

Now against these stratagems, Paul secures his hearers, not by reasonings but by an appeal to facts which had already occurred, and which themselves had received, and believed to have taken place; a course which was above all likely to lay hold on them and to shame them. Since, if they were unwilling to believe after this, it was no longer Paul, but themselves they would disbelieve; which thing was a censure on those who had once for all received it, and then changed their minds. For this reason he begins there, implying that he needs no other witnesses to prove his speaking the truth, but those very persons who were now deceived.

But that what I say may become clearer, we must in what follows attend to the very words. *I declare unto you, brethren*, saith he, *the gospel which I preached unto you*. Seest thou how from the beginning he points out, that he is bringing in no new nor strange thing? For he who *declareth* that which is already known, but which has afterwards fallen into oblivion, *declareth* by recalling it to memory.

And even in calling them *brethren*, he laid the foundation of no mean part of the proof of his assertions. For by nothing else became we *brethren*, but by the dispensation of Christ according to the flesh.

And what comes next is demonstrative of the same; What then is this? *The Gospel*. For the sum of the Gospels hath its original hence, from God having become man, and having been crucified, and risen again. This Gospel Gabriel preached to the Virgin, this the prophets to the world, this all the Apostles.

Which I preached unto you, which also ye received.

Seest thou how he calls themselves to be witnesses of the things spoken? He saith not "which ye have heard," but *which ye have received*, demanding it of them

as a kind of deposit entrusted to them, and shewing that not in word only, but also by deeds and signs and wonders, they received it, and that they should hold it safe.

Next, because he was speaking of things long past, he sets before them also the present time, saying, *and wherein ye stand*, taking the vantage-ground of them, that disavowal might be out of their power, though they wished it never so much. And this is why at the beginning he said not "I teach you," but, "I declare unto you what hath already been made manifest."

Then comes the advantage, *by which also ye are saved*. Then, that he might not by affirming this make them more remiss, he alarms them, saying, *if ye keep in memory what I preached unto you, unless ye have believed in vain*; intimating that the contest is for no common things, but in behalf of the whole of the faith. And for the present he speaks with reserve, but as he goes on and waxes warm he throws off the veil, and proceeds to cry out: "But if Christ be not risen, then is our preaching vain, and your faith also is vain: ye are yet in your sins^c." But in the beginning he speaks not so, for it was expedient to proceed gently, and by degrees.

For I delivered unto you first of all, that which I also received. He saith not, "I said unto you," nor "I taught you," but *I delivered unto you*: nor doth he say "that which I was taught," but *which I received*, referring the whole to Christ, and signifying that none of these doctrines was of man.

But what is this, *For I delivered unto you first of all*? Thus saying, he brings the time for a witness, and indicates that it were the greatest disgrace for those who had so long ago been persuaded, now to change their minds: and not this only, but also he shews that the doctrine is necessary. Wherefore also it was delivered among the first and from the beginning. And what

^c 1 Cor. xv. 14, 17.

didst thou so deliver? *That which I also received, that Christ died for our sins.*

He saith not immediately that there is a resurrection of our bodies, yet this very thing in truth he doth establish, but afar off and by other topics, saying, *that Christ died for our sins*; thus laying a strong base and irrefragable foundation of the doctrine of the resurrection. For neither did he simply say, that Christ died; although even this were enough to declare the resurrection, but with an addition, *Christ died for our sins.*

But first it is worth while to hear what those say who are infected with the Manichæan doctrines^d, who are both enemies to the truth, and also war against their own salvation.

They say that by death here, Paul means nothing else than our being in sin; and by resurrection, our being delivered from our sins. Seest thou how weak is error, and how it needs not the attack from without, but by itself is pierced through. Consider for instance these men, how they have pierced themselves through by their own statements. Since if death be being in sin, and Christ did not take a body as you suppose, and yet died, He was in sin according to you. I say that He took unto Himself a body, and His death, I say, was that of the flesh; but thou, denying this, wilt be compelled to affirm the other. But if He was in sin, how saith He, "which of you convinceth Me of sin^e?" And "the Prince of this world cometh, and hath nothing in Me^f;" and again, "thus it becometh us to fulfil all righteousness^g;" nay, how did He die for sinners, if He Himself were in sins? For he who dies for sinners, ought himself to be without sin. If for others' sins He died, He died being without sin: and if being without sin He died, He died,—not the

^d One of the tenets of Manes was that Christ had no real body, that He neither died nor rose from the dead.

viii. 46.

^f Ibid. xiv. 30.

^e St. John
^g St. Matt. iii. 15.

death of sin: for how could He, being without sin?—but the death of the body. Thus Paul, by saying not simply He died, but adding *for our sins*, both forces the heretics to the confession of His bodily death, and signifies that before death He was without sin; for he that dies for others' sins, must, it follows, himself be without sin.

Paul adds, *according to the Scriptures*, hereby again making his argument credible, and intimating what kind of death he was speaking of, for it is the death of the body which the Scriptures everywhere proclaim. "They pierced My hands and My feet^h." "They shall look on Him Whom they piercedⁱ." And, not to name all one by one, one may see, partly in words partly in types, many other instances stored up, setting forth His slaughter in the flesh^k, and that He was slain for our sins.

And that He was buried.

This also is confirmative of the former, for that which is buried is doubtless a body.

And that He rose again the third day according to the Scriptures.

Where have the Scriptures said that He was buried, and on the third day should rise again^l? By the type of Jonah, which Christ also Himself alleges. By the bush in the desert^m. For even as that burned, yet was not consumed, so also that body died indeed, but was not holden of death continually. And the dragon also in Daniel shadows out the sameⁿ: for as the dragon having taken the food which the prophet gave, burst asunder in the midst; even so hell having swallowed down that Body, was rent asunder, the Body of itself bursting its womb and rising again.

Therefore Paul sends thee on to the Scriptures, that thou mayest learn that not without cause, nor at random were these things done. For how could they

^h Ps. xxii. 16.

ⁱ St. John xix. 37.

^k Zech. xii. 10.

^l St. Matt. xii. 40.

^m Exod. iii. 2.

ⁿ Bel and the Dragon v. 27.

be, when so many prophets are describing them beforehand, and shewing that nowhere doth Scripture mean the death of sin, when it makes mention of our Lord's death, but the death of the body, and a burial and resurrection of the same kind?

And that He was seen of Cephas, then of the twelve : after that, He was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James ; then of all the Apostles. And last of all He was seen of me also, as of one born out of due time.

After mentioning the testimony to the resurrection of Christ in the flesh afforded by the Scriptures, Paul brings forward that of witnesses, the Apostles, and other faithful men. Whereas if he had meant that other resurrection, the deliverance from sin, it were idle for him to have said, *He was seen* of such and such an one ; for this is the argument of one who is establishing the resurrection of the body, not of one obscurely teaching deliverance from sins. Wherefore he said not once for all *He was seen*, although it would have been sufficient to make the words common, but twice and thrice, and almost in each several case of them that had seen Him he uses the expression : *He was seen*, saith he, of *Cephas : He was seen of above five hundred brethren : He was seen of me also.*

The Gospel saith that He was seen of many first°. But among men He was seen of him first, who did most of all long to see Him. *He was seen of above five hundred brethren, of whom the greater part remain unto this present.* Thus, "though I relate events of old," saith he, "yet have I living witnesses." *But some are fallen asleep.* He says not, "are dead," but *are fallen asleep*°, by this expression again confirming the resurrection. *After that He was seen of James*, I suppose the Lord's

° St. Mark xvi. 9.

° "Why are they called, *they which are asleep*, but because they are raised in their own day."—St. Aug., Ser. xliii. 6.

brother; for the Lord is said to have Himself ordained him, and made him Bishop in Jerusalem first. *Then of all the Apostles; and last of all of me also.*

Why was He not seen of all at the same time? That He might first sow the seeds of faith. For he that saw Him first, and was fully assured, told it unto the residue; then their report coming first, placed the hearer in expectation of this great wonder, and made way for the faith of sight. Therefore neither was He seen by all together, nor at first by more than one alone, and him the leader of the whole company, and the most faithful; since, indeed, there was need of a most faithful soul to be first to receive this sight.

Therefore He shews Himself to Peter first [among the Disciples]. For he that first confessed Him to be Christ, was justly also counted worthy first to behold His resurrection. And not on this account alone doth He appear to Peter first, but also because he had denied Him, more abundantly to comfort him, and to signify that he is not abandoned, before the rest He vouchsafed to him even this sight, and to him first entrusted His sheep. For a like cause He appeared unto the women first, [i.e. before the men]. Because this sex was made inferior, therefore both in His birth and in His resurrection she first tastes of His grace.

And last of all, He was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.

All those things were forgiven, nevertheless Paul himself never forgot them, desiring to shew forth the greatness of God's favour; wherefore also he goes on to say,

But by the grace of God I am what I am.

Seest thou another excess of humility? in that his defects he imputes to himself, but of the good deeds he imputes nothing to himself, but refers all to God. Then, lest he might hereby render his hearer supine,

he saith, *And His grace which was bestowed upon me was not in vain*; and this again with modest reserve; in that he saith not, "I have displayed a diligence worthy of His grace," but simply, *it was not in vain*.

But I laboured more abundantly than they all. He said not, "I was honoured," but *I laboured*; and when he had perils and deaths to speak of, by the name of labour he again abates his expression.

Then, again, practising his wonted humility, this also he speedily passes by, and refers the whole to God, saying, *Yet not I, but the grace of God which was with me*. What can be more admirable than such a soul? who, having in so many ways depressed himself, and uttered but one high word, not even this doth he call his own; on every side finding ways to contract this lofty expression, although it was of necessity that he used it.

But wherefore did he utter that same lofty expression at all, *I laboured more abundantly than they all*? He saw that the occasion compelled him. For had he not said this, had he only depreciated himself, how could he with boldness call himself to witness, and number himself with the rest, and say, *Whether it were I or they, so we preach, and so ye believed*.

For the witness ought to be a great man, and worthy of credit. But how he *laboured more abundantly than they* he indicated above, saying, "Have we not power to eat and to drink, as also the other Apostles? but I have used none of these things^a" and, again, "To them that are without law [I became] as without law^b," &c.

And some cite his being sent to the Gentiles, and his overrunning the larger part of the world. Whence it is evident that he enjoyed more grace. For if he laboured more, the grace was also more; but he enjoyed more grace, because he displayed also more diligence. Seest thou how by these particulars, whereby

^a 1 Cor. ix. 5, 15.

^b See 1 Cor. ix. 21.

he contends and strives to throw into shade the things concerning himself, he is shewn to be first of all?

Having exalted the Apostles, and abased himself; then having exalted himself above them; having intimated that he might make out an equality, that he had advantage over them, as well as they over him, and thereby proved himself worthy of credit; neither so doth he dismiss them, but again ranks himself with them, pointing out their concord in Christ. *Whether, therefore, it were I or they, so we preach, and so ye believed.* "From whomsoever," saith he, "ye choose to learn, learn; there is no difference at all between us." And he saith not, "if ye will not believe me, believe them;" but while he makes himself worthy of credit, and saith that he is of himself sufficient, he affirms the same of them also. For the difference of persons took no effect, their dignities being equal. In the Epistle to the Galatians also he doth this, taking the other Apostles with himself, but not as standing in need of them, saying that even himself was sufficient: "For they who seemed to be somewhat added nothing to me"; nevertheless, even so I follow after agreement with them. "For they gave unto me," saith he, "the right hands of fellowship¹." For if the credit of Paul were always to depend on others, and to be confirmed by the testimony of others, the disciples would have hence received infinite harm. It is not, therefore, to exalt himself, that he does this, but fearing for the Gospel.

And so we preach, (not so "we preached," but even now *so we preach,*) *and so ye believed.* Again, because of their being shaken in mind, he goes back to the former things, and adduces themselves as witnesses.

When we hear these things, let us also make open show of our defects, but let us say nothing of our ex-

¹ Gal. ii. 6.

¹ Ibid. 9.

cellencies. Or, if occasion force it upon us, let us speak of them with reserve, and impute the whole to God's grace. This the Apostle doth, ever and anon, putting a bad mark upon his former life, and his after state imputing to grace, that he might signify the mercy of God from every circumstance; from His having saved him such as he was, and when saved, making him again such as he is. Let none, therefore, of those who are in sin despair, let none of those in virtue be confident, but let the one be exceeding fearful, and let the other take courage. For neither shall any slothful man be able to abide in virtue, nor one that is diligent be weak to escape from evil. And of both these the blessed David is an example, who, when he slumbered a little, had a great downfall; and when he was pricked in his heart, again hastened up to his former height. With respect to the former persons, Paul saith, "Let him that thinketh he standeth, take heed lest he fall^u;" but to the other, "To-day if ye will hear His voice, harden not your hearts^x;" and again, "Lift up the hands that hang down, and the feeble knees^y." And him, too, that had committed sin, but repented, he quickly refreshes^z, "that such an one might not be swallowed up of overmuch sorrow^a."

THE GOSPEL.

ST. LUKE xviii. 9—14.

"Jesus spake this parable," &c.

Jesus spake this parable unto certain who trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray, the one a Pharisee, and the other a Publican. The Pharisee said, God,

^u 1 Cor. x. 12.

^x Heb. iv. 7.

^y Ibid. xii. 12.

^z 2 Cor. ii. 7.

^a St. Chrysostom.

I thank Thee, that I am not as the rest of men^b. He might, at least, have said, "as many men." What does *as the rest of men* mean, but all except himself? "I," he says, "am just, the rest are sinners." *I am not as the rest of men, unjust, extortioners, adulterers.* And lo, from thy neighbour, the Publican, thou takest occasion of greater pride. *As, he says, this Publican.* "I am alone, he is of the rest." "I am not such as he is, through my righteous deeds, whereby I have no unrighteousness." *I fast twice in the week, I give tithes of all that I possess.* In all his words seek out for anything that he asked of God, and thou wilt find nothing. He went up to pray; he had no mind to pray to God, but to laud himself. Nay, it is but a small part of it, that he prayed not to God, but lauded himself; more than this, he even mocked him that did pray. *But the Publican stood afar off;* and yet he was in deed near to God. Conscience kept him off, piety brought him close. *The Publican stood afar off;* yet the Lord regarded him near. "For though the Lord be high, yet hath He respect unto the lowly^c." But as for the proud (those that are high) as was this Pharisee, He knoweth *them afar off*. The high, indeed, God knoweth afar off, but He doth not pardon them.

Hear still more the humility of the Publican. It is but a small matter that he stood afar off; *he did not even lift up his eyes unto heaven.* He looked not, that he might be looked upon. He did not dare to look upwards, his conscience pressed him down; but hope lifted him up. Hear, again, *He smote his breast, saying, Lord, be merciful to me a sinner.* See who is he that prays. Why dost thou marvel that God should pardon when he acknowledges his own sin?

Thus thou hast heard the case of the Pharisee and Publican; now hear the sentence; thou hast heard the proud accuser, thou hast heard the humble criminal; hear now the Judge. *Verily I say unto you, that Pub-*

^b E. V., "other men."

^c Ps. cxxxviii. 6.

man went down from the temple justified rather than that Pharisee. Tell us, Lord, the cause. Lo! I see that the Publican goes down from the temple justified rather than the Pharisee; I ask why.—Hear why.—*Because every one that exalleth himself shall be abased, and he that humbleth himself shall be exalted.* Thou hast heard the sentence, beware of its evil cause. In other words, thou hast heard the sentence, beware of pride.

Let now those ungodly babblers, whosoever they be, who presume on their own strength, let them hear and see these things; let them hear who say, God made me man, I make myself just. O thou who art worse and more detestable than the Pharisee! The Pharisee in the Gospel did indeed call himself just, but yet he gave thanks to God for it. *I thank Thee, oh God, that I am not as the rest of men.* *I thank Thee, oh God.* He gives God thanks that he is not as the rest of men; and yet he is blamed as being proud and puffed up; not in that he gave God thanks, but in that he desired, as it were, no more to be added unto him. *I thank Thee that I am not as the rest of men, unjust.* So then thou art just; so then thou askest for nothing; so then thou art full already; so then thou aboundest already; so then thou hast no ground for saying, "Forgive us our debts." What must his case be then who impiously impugns grace, if even he is blamed who gives thanks proudly^d?

That which was figured to us in the Gospel through two men, a Pharisee and a Publican, this let us, taking in a wider sense, understand of two peoples, of Jews and Gentiles; that Pharisee was the people of the Jews, the people of the Gentiles that Publican. The people of the Jews were boasting of their merits, the Gentiles were confessing their sins. He that knoweth in the holy writings both the Apostolical Epistles and the acts of the Apostles, seeth in them what I say; as where the Apostles were exhorting the Gentiles not to despair, because they had lain in great sins; and were

^d St. Augustine, Ser. cxv.

restraining the Jews from exalting themselves by the justification, as it were, of the Law, and from supposing themselves to be on this account just, but the Gentiles to be sinners, because the Jews had the Law^e, and had the Temple, and had the Priesthood. But all those worshippers of idols, venerators of demons, were set afar off, just as that Publican was standing at a distance. As those by being proud have withdrawn, so these by confessing have drawn near^f.

^e Rom. iii. 1, 2, &c.

^f St. Augustine, on Ps. lxxv.

TWELFTH SUNDAY AFTER TRINITY.

THE EPISTLE.

2 CORINTHIANS iii. 4—9.

“Such trust have we through Christ,” &c.

Such trust have we through Christ to God-ward :

Paul refers all to God ; for it is Christ, saith he, Who is the Author of these things to us.

Not that we are sufficient of ourselves to think anything as of ourselves.

That is, “I said not *we have trust*, as though part were ours and part God’s ; but I refer and ascribe the whole to Him.”

For our sufficiency is of God. Who also hath made us sufficient (E. V., able) ministers of the New Testament ;

Not of the letter, but of the Spirit.

What then ? was not that Law spiritual ? If not, how is it that he saith, “we know that the Law is spiritual*?” Spiritual, indeed, but it bestowed not a spirit. For Moses bare not a spirit, but letters ; but we have been entrusted with the giving of a spirit. Wherefore, in completion of this contrast, he adds,

For the letter killeth, but the Spirit giveth life.

This he saith not absolutely ; but in allusion to those who prided themselves on the things of Judaism. And by *letter* here he meaneth the Law, which punisheth them that transgress ; by *Spirit*, the grace which through Baptism giveth life to them who by sins were made dead. The one killeth ; the other giveth

* Rom. vii. 14.

life. What does this mean? Under the Law, he that hath sin is punished; under the Gospel, he that hath sins cometh and is baptized, and is made righteous, and being made righteous, he liveth, being delivered from the death of sin. The Law, if it lay hold on a murderer, putteth him to death; the Gospel, if it lay hold on a murderer, enlighteneth, and giveth him life. And why do I instance a murderer? The Law laid hold on one that gathered sticks on a sabbath day, and stoned him. This is the meaning of *the letter killeth*. The Gospel takes hold on thousands of homicides and robbers, and baptizing, delivereth them from their former vices. This is the meaning of *the Spirit giveth life*. The former maketh its captive dead from being alive, the latter rendereth the man it had convicted, alive from being dead. For, "Come unto Me, all ye that labour and are heavy laden, and,"—He saith not, "I will punish you," but, "I will refresh you." For in Baptism the sins are buried, the former things are blotted out, the man made alive, the entire grace written upon his heart as it were a table.

Consider, then, how high is the dignity of the Spirit, seeing that even a greater thing is shewn forth than the resurrection itself. For, indeed, that state of spiritual death from which He delivers, is more irremediable than the death of the body; as much more so, as soul is of more value than body; and this life is conferred by that, by that which the Spirit giveth. But if It be able to bestow this, much more then that which is less. For that prophets wrought, but this they could not; for none can remit sins but God only; nor did the Prophets bestow that life without the Spirit. But this is not the only marvel, that it giveth life, but that it conferred on others the power to give life. For our Lord saith, "Receive ye the Holy Ghost," (because without the Spirit this might not be,) and adds, "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained."

But if the ministration of death, in letters, (E. V. written and) engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away: how shall not the ministration of the Spirit be rather glorious?

There was yet wanting to this comparison [of the stone tables of Moses with the fleshy tables of the heart; of the writing with letters, and the writing by the Spirit]; there was yet wanting the addition of a further and not trifling particular, that of the glory of Moses; such as in the case of the New Covenant none saw with the eyes of the body. And even for this cause it appeared a great thing that the glory was perceived by the senses, (for it was seen by the bodily eyes, even though it might not be approached,) but the glory of the New Covenant is perceived by the understanding. To the weaker sort the apprehension of the superiority of this nature is not clear; but that other did more attract them.

Having then made this comparison, and being set upon shewing the superiority in question, which yet was exceedingly difficult because of the dulness of the hearers; see what Paul does, and with what arguments he proceeds.

For if that ministration were of death, but this of life, doubtless, saith he, the latter glory is also greater than the former. Since he could not exhibit it to the bodily eyes, by this logical inference he establishes its superiority, saying,

But if the ministration of death was glorious, how shall not the ministration of the Spirit be rather glorious?

Now by *ministration of death*, he means the Law. And mark how great the caution he uses in the comparison, so as to give no handle to the heretics; for he saith not, "which causeth death," but, *the ministration of death*; for it ministereth unto, but was not the parent of death; for that which caused death was

sin; but the law brought in the punishment, and shewed the sin, not caused it. For it more distinctly revealed the evil and punished it: it did not impel unto the evil, and it ministered not to the existence of sin or death, but to the suffering of retribution by the sinner. So that in this way it was even destructive of sin. For it is obvious that that which sheweth it to be so fearful, also causeth it to be avoided. As, then, he that taketh the sword in his hand, and cutteth off the condemned, ministers to the judge who passeth sentence, but it is not he that is his destroyer, although he cutteth him off; nay, nor yet is he so who passeth sentence and condemneth, but rather the wickedness of him that is punished: so truly here also it is not the law that destroyeth, but sin. This did both destroy and condemn, but that by punishing undermined its strength, restraining it by the fear of punishment. But Paul was not content with this consideration only in order to establish the superiority in question; and he addeth yet another, saying, *In letters, engraven in stones* (E. V., *written*). See how he again cuts at the root of Jewish arrogancy. For the Law was nothing else but letters; a certain succour was not found springing from out the letters, and inspiring them who combat, as is the case in Baptism; but they rather bore death to those who transgressed them. Seest thou how, in correcting the Jewish contentiousness, he lessens its authority by his very expressions, speaking of *stone*, and *letters*, and a *ministration of death*, and adding that it was *engraven*? For hereby he declared nothing else than this, that the Law was fixed in one place; not, as the Spirit, present in all places breathing might into all;—or that the letters breathe threatening, and threatening which cannot be effaced, but remaineth for ever as being *engraven in stone*.

Then, even whilst seeming to praise the old covenant, he again mixes up accusation of the Jews. For hav-

ing said, *If the ministration of death in letters engraven in stones was glorious*, he adds, *so that the children of Israel could not stedfastly behold the face of Moses*, which was a mark of their great weakness and their groveling spirit. And he doth not say, "for the glory of the tables," but *for the glory of his countenance, which was to be done away*; for he sheweth that he who bare them is made glorious, and not they. For he said not, "because they could not stedfastly behold the tables," but, *the face of Moses*; and again, not "for the glory of the tables," but, *for the glory of his countenance*. Then after he had extolled it, see how again he lowers it, saying, *which was to be done away*. Not, however, that this is in accusation, but rather in disparagement; for he did not say, "which was corrupt, which was evil;" but, "which ceaseth, and hath an end."

How shall not the ministration of the Spirit be rather glorious?

Henceforth with confidence he extolleth the things of the New Covenant as indisputable. And observe what he doth. He opposed *stone to heart*, and *Letter to Spirit*. Then, having pointed to the results of each, he doth not set them both down; but having set down the work of *the Letter*, namely, death and condemnation, he setteth not down the work of *the Spirit*, namely, life and righteousness; but the Spirit Itself, which added greatness to the argument. For the New Covenant not only gave life, but supplied also *the Spirit* which *giveth the life*, a far greater thing than the life. Wherefore he said, *the ministration of the Spirit*. And he again reverts to the same thing, saying,

For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

For that indeed shewed the sinners, and punished them; but this not only did not punish the sinners, but even by Baptism made them righteous^b.

^b St. Chrysostom.

THE GOSPEL.

ST. MARK vii. 31—37.

“Jesus, departing from the coasts of Tyre and Sidon,” &c.

Jesus, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech^c; and they besought Him to lay hands upon him. And He took him aside from the multitude.

He takes the deaf and dumb man who was brought to Him, apart from the crowd, that He might not do His divine miracles openly; teaching us to cast away vain-glory and swelling of heart, for no one can work miracles as he can who loves humility, and is lowly in his conduct.

And put His fingers into his ears.

But He put His fingers into His ears, when He might have cured him with a word, to shew that His Body, being united to Deity, was consecrated by divine virtue with all that He did. For since on account of the transgression of Adam, human nature had incurred much suffering and hurt in its members and senses, Christ coming into the world shewed the perfection of human nature in Himself, and on this account opened ears with His fingers, and gave the power of speech by His spittle; wherefore it goes on,

And spit, and touched his tongue.

And looking up to heaven, He sighed^d, and saith unto him, Ephphatha, that is, Be opened.

^c “He is deaf and dumb, who neither has ears to hear the Word of God, nor opens his mouth to speak them; and such must be presented to the Lord for healing by men who have already learned to hear and speak the divine oracles.”—Bede, in Cat. Aur.

^d “He looked up to heaven, that He might teach us that thence is to be procured speech for the dumb, hearing for the deaf, health for all

the same time also groaned, as taking our
n Himself, and pitying human nature, seeing
y into which it had fallen.

*raightway his ears were opened, and the string
gue was loosed, and he spake plain. And He
hem that they should tell no man; but the
charged them, so much the more a great deal
shed it^e.*

*s charging them that they should tell no man,
ought us not to boast in our powers, but in
and humiliation. He also bade them con-
miracle, lest He should excite the Jews by
ill Him before the time^f.*

*re beyond measure astonished, saying, He hath
hings well: He maketh both the deaf to hear,
mb to speak.*

acle, or wondrous work done by God, ought
matter of wonder; the wonder would be if
done it. We ought to find it matter more
an wonder;—of joy, that our Lord was made
her than of wonder that He, being God,
among men works of God. For it more con-
salvation what He was made for men, than
made among men; and it is more, that He

. And He sighed, not that it was necessary for Him to beg
om His Father with groaning, for He, together with the
s all things to them who ask, but that He might give us
of sighing, when for our own errors, and those of our
we invoke the guardianship of the divine mercy. Each
ie and the same Christ is here manifestly distinct; look-
ed into heaven as man, praying unto God, He groaned;
y, with one word, as being strong in the divine Majesty,
—Bede, in Cat. Aur.

wever, He, as One Who knew the present and the future
i, knew that they would proclaim Him the more in pro-
He forbade them, why did He give them this command;
ot that He wished to prove to men who are idle, how
joyfully, with how much greater obedience, they whom
ids to proclaim Him should preach, when they who were
uld not hold their peace.”—St. Augustine, Cat. Aur.

Chrys. in Cat. of Victor of Antioch; Cat. Aur.

healed the faults of souls, than that He healed the weaknesses of dying bodies. But, seeing the soul itself knew not Him by Whom it was to be healed, and though it had eyes in the flesh wherewith to see the works done in the body, had not yet sound eyes in the heart wherewith to take cognizance of the God latent in that body, He did what the soul had power to see, that that might be made sound wherewith it had not power to see^s.

^s St. Aug. St. John, Hom. xvii.

THIRTEENTH SUNDAY AFTER TRINITY.

THE EPISTLE.

GALATIANS iii. 16—22.

“To Abraham and his seed were the promises made,” &c.

To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of One; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise.

Thus God made a covenant with Abraham, promising that in his seed the blessing should be bestowed upon the heathen; and this blessing the Law cannot turn aside. It was promised Abraham that by his seed the heathen should be blessed; and his seed, according to the flesh, is Christ. Four hundred and thirty years after came the Law; now if the Law has the blessing to give, and life and righteousness, that promise is annulled. And so, while no one annuls a man's covenant, [As he had just said, “though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto^a,”] the covenant of God, after four hundred and thirty years, is annulled; for if not it, but another instead of it, bestow what is promised, then is it rejected, which is most unreasonable.

Wherefore then serveth the Law? It was added because of transgressions.

^a Verse 15.

Having exalted Faith, and proved its elder claims, that the Law may not be considered superfluous, he sets right this side of the doctrine also, and proves that the Law was not given without a view, but altogether profitably. *It was added because of transgressions*; that is to say, that the Jews might not be allowed to live carelessly, and plunge into the depth of wickedness, but that the Law might be placed upon them as a bridle, guiding, regulating, and checking them from transgression, if not in all, at least in one or two commandments. Not slight, then, was the advantage of the Law; but for how long?

Till the seed should come, to whom the promise was made.

This is said of Christ; if, then, it was given until His advent, why do you protract it beyond its natural period?

And it was ordained by Angels.

He either calls the priests Angels, or he declares that the Angels themselves ministered to the delivery of the Law.

In the hand of a Mediator. By Mediator here he means Christ, and shews that He was before it, and Himself the Giver of it.

Now a mediator is not a mediator of one; but God is one.

Now a mediator, says he, is between two parties; of whom, then, is Christ the Mediator? plainly of God and of men. Observe, he says, that Christ also gave the Law; what, therefore, it was His to give, it is His to annul.

Is the Law then against the promises of God?

For if the blessing is given in the seed of Abraham, but the Law brings in the curse, it must be contrary to the promises. This objection he meets, first by a protest, in the words,

God forbid.

And next he brings his proof:

For if there had been a law given which could have given life, verily righteousness should have been by the Law.

His meaning is as follows: If we had our hope of life in the Law, and our salvation depended on it, the objection might be valid. But if it save you, by means of Faith, though it brings you under the curse, you suffer nothing from it, gain no harm, in that Faith comes and sets all right. Had the promise been by the Law, you had reasonably feared lest, separating from the Law, you should separate from righteousness; but if it was given in order to conclude, that is, to convince all and expose their individual sins, far from excluding you from the promises, it now aids you in obtaining them. This is shewn by the words,

But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

As the Jews were not even conscious of their own sins, and in consequence did not even desire remission, the Law was given to probe their wounds, that they might long for a physician. And the word *concluded* means "convinced," and conviction held them in fear. You see, then, it is not only not against, but was given for the promises. Had it arrogated to itself the work and the authority, the objection would stand; but if its drift is something else, and it acted for that alone, how is it against the promises of God? Had the Law not been given, all would have been wrecked upon wickedness, and there would have been no Jews to listen to Christ; but now, being given, it has effected two things; it has schooled its followers in a certain degree of virtue, and has pressed on them the knowledge of their own sins. And this especially prompted them to seek the Son; for those who disbelieved, disbelieved from having no sense of their own sins, as Paul shews: "For they, being ignorant of God's right-

eousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God ^b."

THE GOSPEL.

ST. LUKE x. 23—37.

"Blessed are the eyes," &c.

Blessed are the eyes which see the things that ye see.

Many Jews had seen Christ performing divine works with their bodily sight, yet all were not fitted to receive the blessing, for they believed not; but these saw His glory with their mental sight. Blessed then are our eyes, since we see by faith the Word Who is made man for us, shedding upon us the glory of His Godhead, that He may make us like unto Himself by sanctification and righteousness ^c.

For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

"How then," says one, "Did they then not share in the knowledge of Him?" Surely they did; and I will endeavour to make this plain from this very saying, by which some think that they are deprived of it. For many, He says, *have desired to see those things which ye see.* So that they knew that He would come to men from heaven, and would live and teach as He lived and taught; for had they not known, they would not have desired, since no one can conceive desire for things of which he has no idea; therefore they knew the Son of man, and that He would come among men. What, then, are the things which they did not hear? what

^b Rom. x. 8. St. Chrysostom.

^c St. Cyril, Cat. Aur.

those which they did not know? The things which ye now see and hear. For if they did hear His Voice, and did see Him, it was not in the Flesh, not among men; nor when He was living so familiarly, and conversing with them so frankly. And indeed He, to shew this, said not simply to see "Me," but to see the things which ye see; nor to hear "Me," but to hear the things which ye hear. So that, if they did not behold His coming in the Flesh, still they knew that it would be, and they desired it, and believed on Him without having seen Him in the Flesh^d."

And behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thievers, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance^e there came down a certain priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went

^d St. Chrysostom, Hom. on St. John i. 9, 10.

"We learn from the witness of blessed Job's life, to believe that many, even of the Gentiles, looked for the coming of the Redeemer. And at the birth of the Lord, we have learnt by Simeon's coming in the spirit into the Temple, with what longing desire holy men of the Israelitish people coveted to behold the mystery of His Incarnation. Whence the same Redeemer saith to His disciples, *I tell you that many prophets and kings, &c.*"—St. Greg. on Job v. 5.

^e Rather, by coincidence.

to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

The whole race of mankind is that man, who lay in the way, left half dead by robbers, whom the Priest and the Levite, passing by, disregarded; and a Samaritan, as he passed by, came up to take care of and help him. Now whence came the occasion of this narrative? The Lord gave a certain man, who asked what are the best and highest precepts in the Law, to understand that they are two, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.* And he said, *Who is my neighbour?* Then the Lord answered, *A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.* A Priest passed along, a neighbour by blood of course, and passed by him as he lay. A Levite passed along, he again a neighbour by blood; he, too, disregarded him as he lay. A Samaritan passed along, distant in blood, in mercy a neighbour, and he did what you know^f.

And when he saw him, he had compassion on him.

With Almighty God, greater sometimes is the gift of the mind than of the hand. For in bestowing outward things a man renders that which is without himself, but he who bestows upon his neighbour weeping and compassion, gives him something even from his very self^g.

In this Samaritan the Lord Jesus Christ would have Himself to be understood^h.

A certain man went down from Jerusalem to Jericho.

^f St. Augustine, Ser. cxxi.

^g S. Greg. Job, Bk. xx. 36.

^h St. Augustine, Ser. cxxi.

That man is taken for Adam himself, representing the whole race of man; Jerusalem the city of peace, that heavenly country, from the bliss of which he fell. Jericho is interpreted "the moon," and signifies our mortality, because it rises, increases, wanes, and sets¹.

When man was created, he received great power of free-will; but he lost it by sin. He fell into death, became infirm, was left in the way by robbers half dead. The Samaritan, passing by, lifted him up on his own beast; he is still being brought to the inn. Why is he lifted up? he is still in process of curing. "But," one will say, "it is enough for me that in Baptism I received remission of all sins." It is quite true. But because iniquity was blotted out, was therefore infirmity brought to an end? All sins were blotted out in the Sacrament of Baptism, all entirely, of words, deeds, thoughts, all were blotted out. But this is the *oil and wine* which was poured in by the way. A man was wounded by robbers, and half dead by the way, and was strengthened by receiving *oil and wine* for his wounds. His error indeed was already pardoned, and yet his weakness is in process of healing in the inn. The inn, if ye recognise it, is the Church. In the time present an inn, because in life we are passing by: it will be a home, whence we shall never remove, when we shall have got in perfect health to the kingdom of heaven. Meanwhile receive we gladly our treatment in the inn, and, weak as we still are, glory we not of sound health; lest through our pride we gain nothing else, but never for all our treatment to be cured².

Who are those robbers but the angels of night and darkness, among whom he had not fallen, unless by deviating from the divine command, he had placed himself in their way³.

At the beginning of the world, then, the devil accomplished his treacherous attack upon man, against whom

¹ Aug., in Cat.

² St. Aug., Ser. lxxxi.

³ St. Ambrose, Cat. Aur.

he practised the poison of deceit, and directed all the deadliness of his malice^m.

Here then was man (that is, Adam,) lying destitute of the aid of salvation, pierced with the wounds of his sins, whom neither Aaron the high-priest passing by could advantage by his sacrifice, nor again could his brother Moses the Levite assist him by the Lawⁿ.

But a certain Samaritan came where he was and had compassion on him.

When He came, He was made very near to us by His taking upon Himself our infirmities, He became a neighbour by bestowing compassion^o.

He Who is our Keeper^p, came near to the wounded man, and shewed Himself neighbour to him whom He counted not for an alien^q.

Pouring in oil and wine. Wine, that is the blood of His Passion, and oil, that is the anointing of the chrism, that pardon might be granted by His blood, sanctification be conferred by the chrism. The wounded parts are bound up by the heavenly Physician, and containing a salve within themselves, are by the working of the remedy restored to their former soundness. Having poured in oil and wine, He placed him upon His beast^r.

His beast is our flesh, in which He has condescended to come to us^s.

He places us on His beast, in that He bears our sins, and is afflicted for us^t.

And he brought him to an inn.

But as the Samaritan had not time to stay longer on the earth, He must needs return to the place whence He descended, as it follows:—

And on the morrow, when he departed, he took out

^m Chys., Cat. Aur.

ⁿ Ibid.

^o St. Ambrose, Cat. Aur.

^p St. Augustine interprets Samaritan, "keeper."

^q St. Aug. on

St. John viii. 48.

^r St. Chrys., Cat. Aur.

^s St. Augustine,

Cat. Aur. "The beast is the body of the Lord," Origen. [*surely He hath borne our griefs.*]

^t St. Ambrose, Cat. Aur.

two pence. What is that morrow, but perhaps the day of the Lord's resurrection. But the two pence are the two covenants which bear stamped on them the image of the Eternal King, by the price of which our wounds are healed.

And gave them to the innkeeper^a.

Blessed is that innkeeper who is able to cure the wounds of another; blessed is he to whom Jesus says, *whatsoever thou spendest more, when I come again I will repay thee.* But when wilt Thou return, O Lord, save on the judgment day? For though Thou art everywhere, and though standing in the midst of us, are not perceived by us, yet the time will be in which all flesh shall behold Thee coming again. Thou wilt then restore what thou owest to the blessed, whose debtor thou art. Would that we were confident debtors, that we could pay what we had received^z!

After what has gone before, our Lord fitly questions the lawyer;

Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? and he said, He that shewed mercy on him. For neither Priest nor Levite became neighbour to the sufferer, but he only who had compassion on him. For vain is the dignity of the priesthood, and the knowledge of the Law, unless they are confirmed by good works. Hence it follows: *Then said Jesus unto him, Go, and do thou likewise^y.*

^a E.V., "host."

^z St. Ambrose, Cat. Aur.

^y St. Cyril, Cat. Aur.

FOURTEENTH SUNDAY AFTER TRINITY.

THE EPISTLE.

GALATIANS V. 16—24.

“Walk in the Spirit,” &c.

Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.

Here Paul points out a path which makes duty easy,—a path wherein love is generated, and which is fenced in by love. For nothing, nothing I say, renders us so susceptible of love as to be spiritual, and nothing is such an inducement to the Spirit to abide in us, as the strength of love. Therefore he says, *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh*;

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Here some make the charge that the Apostle has divided man into two parts, and that he states the essence of which he is compounded to be conflicting with itself, and that the body has a contest with the soul. But this is not so, most certainly; for by *the flesh*, he does not mean the body; if he did, what could be the sense of the clause immediately following, *for it lusteth*, he says, *against the Spirit*? yet the body moves not, but is moved; is not an agent, but is acted upon. How then does it *lust*, for *lust* belongs to the soul not to the body; for in another place it is said, “my soul longeth^a,” and “whatsoever thy soul desireth, I will even do it for thee^b,” and “walk not

^a Ps. lxxxiv. 2.

^b 1 Sam. xx. 4.

according to the desires of thine heart," and "so panteth my soul^c." Wherefore then does Paul say, *The flesh lusteth against the Spirit?* He is wont to call the flesh, not the natural body, but the depraved will, as where he says, "but ye are not in the flesh, but in the Spirit;" and again, "they that are in the flesh cannot please God^d." What then, is the flesh to be destroyed? was not he who thus spoke clothed with *flesh*? such doctrines are from the devil, for "he was a murderer from the beginning^e." What then is his meaning? It is the earthly mind, slothful and careless, that he here calls the flesh; and this is not an accusation against the body, but the blame rests upon the soul that is slothful. The flesh is an instrument, and no one feels aversion and hatred to an instrument, but to him who abuses it; it is not the arm, but the murderer whom we detect and punish. But it may be said that the very calling the faults of the soul by the name of the flesh is in itself an accusation of the body. And I admit that the flesh is inferior to the soul, yet it too is good, for that which is inferior to what is good, may itself be good, but evil is not inferior to good, but opposed to it. Now if you are able to prove to me that evil originates from the body, you are at liberty to accuse it; but if your endeavour is to turn its name into a charge against it, you ought to accuse the soul likewise. For he that is deprived of the truth is called "the natural man," [the man with a soul^f;] and the races of demons "the spirits of wickedness."

Again, the Scripture is wont to give the name of the *flesh* to the mysteries of the Eucharist, and to the whole Church, calling them the Body of Christ. Nay, to induce you to give the name of blessings to the things of which the flesh is the cause, you have

^c Ps. xlii. 1.

^e St. John viii. 44.

^d Rom. viii. 9, 8.

^f φυχικός, 1 Cor. ii. 14.

only to imagine the extinction of the senses, and you will find the soul deprived of all discernment, and ignorant of what it before knew. For if the power of God "hath from the creation of the world been clearly seen, being understood by the things that are made^c," how can we see them without eyes? And if "faith comes by hearing^b" how shall we hear without ears? And if preaching depends upon making circuits wherein the tongue and hands are employed, "how shall they preach, except they be sent^d?" In the same way writing is performed by the hands. Do you not see that the ministry of the flesh produces for us a thousand benefits? In his expression, *the flesh lusteth against the Spirit*, he means two mental states which are opposed to each other, virtue and vice, not the soul and the body. Were the two latter so opposed they would annihilate one another, as fire does water, and darkness light. But if the soul cares for the body, and takes great forethought on its account, and suffers a thousand things in order not to leave it, and resists its separation from it; and if the body too ministers to the soul, and conveys to it much knowledge, and is adapted to its operations, how can they be contrary, and conflicting with each other? For my part, I perceive by their acts that they are not only not contrary, but closely accordant and attached to one another. It is not therefore of these that he speaks as opposed to each other, but he refers to the contest of bad and good principles. To will and not to will belongs to the soul; wherefore he says, *these are contrary the one to the other*, that you may not suffer the soul to proceed in its evil desires. For he speaks this like a master and teacher in a threatening way.

But if ye be led of the Spirit, ye are not under the Law.

If it be asked, In what way are these two connected? I answer, closely and plainly; for he that hath the Spirit as he ought, quenches thereby every evil desire,

^c Rom. i. 20.

^b Ibid. x. 17.

^d Ibid. 15.

and when released from such he needs no help from the Law, but is exalted far above its precepts. What need hath he who is never angry, to hear the command, Thou shalt not kill? What need hath he who never casts unchaste looks, of the admonition, Thou shalt not commit adultery? Who would discourse about the fruits of wickedness with him who had plucked up the root itself? for anger is the root of murder, and of adultery the inquisitive gazing upon faces. Hence he says, *If ye be led by the Spirit, ye are not under the Law*; wherein he appears to me to have pronounced a high and striking eulogy of the Law. Nevertheless, although the Law stood, according to its power, in the place of the Spirit before He came, we are not on that account obliged to continue apart with our schoolmaster. Then we were justly subject to the Law, that by fear we might chasten our lusts, the Spirit not being manifested; but now that grace is given, which not only commands us to abstain from them, but both mortifies them and leads us to a higher rule of life, what more need is there of the Law? He who has attained an exalted excellence by an interior rule, has no occasion for a schoolmaster, nor does he who is a philosopher require a grammarian. Why then do ye so degrade yourselves, as now to listen to the Law, having previously given yourselves to the Spirit?

Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Answer me now, thou that accusest thine own flesh, and supposest that this was said of its enmity and opposition to the soul. Let it be allowed that *adultery* and *fornication* proceed, as you assert, from the *flesh*; yet *hatred, variance, emulation, strife, heresies,*

and *witchcraft*, these arise merely from a depraved moral choice. And so it is with the others also, for how can they belong to the flesh? you observe that he is not here speaking of the *flesh*, but of earthly thoughts, which trail upon the ground. Wherefore also he alarms them by saying, that *they who do such things shall not inherit the kingdom of God*. If these things belonged to nature, and not to a bad moral choice, his expression, *they do*, is inappropriate, it should be, "they suffer." And why should they be cast out of the kingdom, for rewards and punishments relate not to what proceeds from nature, but from choice?

But the fruit of the Spirit is love, joy, peace.

He says not, "the work of the Spirit," but, "*the fruit of the Spirit*." Is the soul, however, superfluous? the flesh and the Spirit are mentioned, but where is the soul? is he discoursing of beings without a soul? for if the things of the flesh be evil, and those of the Spirit good, the soul must be superfluous. By no means, for the mastery of the passions belongs to her, and concerns her; and being placed amid vice and virtue, if she has used the body fitly, she has wrought it to be spiritual, but if she separate from the Spirit, and give herself up to evil desires, she makes herself more earthly. You observe throughout that his discourse does not relate to the substance of the flesh, but to the moral choice, which is or is not vicious. And why does he say, *the fruit of the Spirit*? it is because evil works originate in ourselves alone, and therefore he calls them "works," but good works require not only our diligence, but God's loving-kindness. He places first the root of these good things, and then proceeds to recount them, in these words, *Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law*. For who would lay any command on him who hath all things within himself, and love for the finished mistress of philosophy? As horses who are docile, and do every-

thing of their own accord, need not the lash, so neither does the soul, which by the Spirit hath attained to excellence, need the admonitions of the Law. Here, too, he completely and strikingly casts out the Law, not as bad, but as inferior to the rule of life given by the Spirit.

And they that are Christ's, have crucified the flesh with the affections and lusts.

That his hearers might not object, "And who is such a man as this?" Paul points out by their works those who have attained to this perfection, here again giving the name of the *flesh* to evil actions. He does not mean that they had destroyed their flesh, or how could they have been alive? for that which is crucified is dead and inoperative, but he indicates the perfect rule of life. For the desires, although they are troublesome, rage in vain. Since, then, such is the power of the Spirit, let us live therein and be content therewith, as Paul himself adds, "If we live in the Spirit, let us also walk in the Spirit^k."

THE GOSPEL.

ST. LUKE xvii. 11—19.

"And it came to pass, as He went to Jerusalem," &c.

And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he

^k St. Chrysostom.

saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole.

The law about lepers had a profound meaning as respects the forms of the disease itself, and of the inspection by the high-priest. The interpretation of this sense it will be our task to ascertain. Marcion's labour¹, however, is to object to us the strictness of the Law, with the view of maintaining that here also Christ is its enemy,—forestalling its enactments even in His cure of the ten lepers. These He simply commanded to shew themselves to the priest; and *as they went, He cleansed them*—without a touch, and without

¹ The object of the present passage from Tertullian is to assert "the judicial severity of Christ and the tenderness of the Creator," in opposition to the Marcionite heresy. Marcion taught of two Gods; one bad, namely the Creator of the world and Author of the Law; the other good, namely the Redeemer of the world and Author of the Gospel. One was "judicial, harsh, mighty in war; the other, mild, placid, and simply good and excellent." He said that Christ, (in whom the good God revealed Himself, Who was not the Messiah foretold by the prophets, and Whose coming in the flesh was in appearance, not in reality,) was sent on purpose to abolish the Law, as being bad.

To these two, according to Origen, Marcion added a third,—the devil, or god of the Gentiles.

[See Tert. against Marcion, bk. 19, iii. 6—8; Dr. Hook's Church Dictionary; and Notes in Dr. Holmes' translation of Tert. against Marcion.]

It may be that some of Tertullian's arguments are not altogether unneeded in the present day,—when the topic of the Redeemer's mercy and the Father's justice is so frequently and emphatically dwelt on, almost to the exclusion of that of the Redeemer's justice and the Father's mercy, and the gift of "free grace" so frequently opposed to the duty of good works,—that it might almost be supposed we did not read that "the Father so loved the world, that He sent His only-begotten Son into the world to save the world," nor that it is the Son Who tells us of the day when He Himself shall say to those who have lived in neglect of religious duties, "Depart from Me, ye cursed, into the fire prepared for the devil and his angels."

a word, by His silent power and simple will. Well, but what necessity was there for Christ, Who had been once for all announced as the Healer of our sicknesses and sins, and had proved Himself such by His acts, to busy Himself with enquiries into the qualities and details of cures; or for the Creator to be summoned to the scrutiny of the Law in the person of Christ? If any part of this healing was effected by Him in a way different from the Law, He yet Himself did it to perfection; for surely the Lord may by Himself, or by His Son, produce after one manner, and after another manner by His servants the prophets, those proofs of His power and might especially, which (as excelling in glory and strength, because they are His own acts) rightly enough leave in the distance behind them the works which are done by His servants. Now although He said in a preceding chapter^m, that "there were many lepers in Israel in the days of Eliseus the prophet, and none of them was cleansed saving Naaman the Syrian," yet of course the mere number proves nothing towards a difference in the Gods, as tending towards an abasement of the Creator in cleansing only one, and the pre-eminence of Him Who healed ten. For who can doubt that many might have been cured by Him Who cured one, more easily than ten by Him Who had never healed one before?

But His main purpose in this declaration was to strike at the unbelief or the pride of Israel, in that (although there were many lepers amongst them, and a prophet was not wanting to them) not one had been moved even by so conspicuous an example to betake himself to God Who was working in His prophets. Forasmuch, then, as He was Himself the veritable High-Priest of God the Father, He inspected them according to the hidden purport of the Law, which signified that Christ was the true distinguisher and extinguisher of the defilements of mankind. However, what was ob-

^m See St. Luke iv. 27.

viously required by the Law He commanded should be done: *Go, said He, shew yourselves unto the priests.*

Yet why this, if He meant to cleanse them first? Was it as a despiser of the Law, in order to prove to them that, having been cured already on the road, the Law was now nothing to them, nor even the priests? Well, the matter must of course pass as best it may, if anybody supposes that Christ had such views as these! But there are certainly better interpretations to be found of the passage, and more deserving of belief: how that they were cleansed on this account, because they were obedient, and went as the Law required, when they were commanded to go to the priests; and it is not to be believed that persons who observed the Law could have found a cure from a god that was destroying the Law. Why, however, did He not give such a command to the leper who first returned? Because Elisha did not in the case of Naaman the Syrian, and yet was not on that account less the Creator's agent? This is a sufficient answer. But the believer knows that there is a profounder reason. Consider, therefore, the true motives. The miracle was performed in the district of Samaria, to which country also belonged one of the lepers. Samaria, however, had revolted from Israel, carrying with it the disaffected nine tribes, which, having been alienated by the prophet Ahijah^a, Jeroboam settled in Samaria. Besides, the Samaritans were always pleased with the mountains and the wells of their ancestors. Thus, in the Gospel of St. Johu, the woman of Samaria, when conversing with the Lord at the well, says, "No doubt Thou art^o greater," &c.; and again "Our fathers worshipped in this mountain: but ye say, that in Jerusalem is the place where men ought to worship^p." Accordingly, He Who said, "Woe unto them that trust in the mountain of Samaria^q," vouchsafing now to re-

^a 1 Kings xi. 29—39; and xii. 15.

^p St. John iv. 12—20.

^o E. V., "Art thou."

^q Amos vi. 1.

store that very region, purposely requests the men to go and shew themselves to the priests; because these were to be found only there where the temple was; submitting the Samaritan to the Jew, inasmuch as "salvation was of the Jews"; whether to the Israelite or the Samaritan. To the tribe of Judah, indeed, wholly appertained the promised Christ, in order that men might know that at Jerusalem were both the priests and the temple; that there also was the womb of religion, and its living fountain, not its mere well.

Seeing, therefore, that they recognised the truth that at Jerusalem the Law was to be fulfilled, He healed them whose salvation was to come of faith without the ceremony of the Law. Whence also, astonished that only one out of the ten was thankful for his release to the divine grace, He does not command him to offer a gift according to the Law, because he had already paid his tribute of gratitude when he glorified God; for thus did the Lord will that the Law's requirement should be interpreted. And yet who was the God to Whom the Samaritan gave thanks, because thus far not even had an Israelite heard of another god? Who else but He by Whom all had hitherto been healed through Christ? And therefore it was said to him, *Thy faith hath made thee whole*, because he had discovered that it was his duty to render the true oblation to Almighty God—even thanksgiving—in His true temple, and before His true High-Priest Jesus Christ^{*}.

The lepers may be taken mystically for those who, having no knowledge of the true faith, profess various erroneous doctrines. For they do not conceal their ignorance, but blazon it forth as the highest wisdom, making a vain show of it with boasting words. But since leprosy is a blemish in colour, when true things appear clumsily mixed up with false in a single dis-

^{*} St. John iv. 22. ^{*} Tertullian against Marcion, translated by Dr. Holmes. Clark's Ante-Nicene Library, bk. iv. ch. xxxv.

course or narration, as in the colour of a single body, they represent leprosy streaking and disfiguring as it were with true and false dyes the colour of the human form. Now these lepers must be so put away from the Church, that being as far removed as possible, they may with loud shouts call upon Christ. But by their calling Him Teacher[†], I think it is plainly implied that leprosy is truly the false doctrine which the good teacher may wash away. Now we find that of those upon whom our Lord bestowed bodily mercies, not one did He send to the priests, save the lepers, for the Jewish priesthood was a figure of that priesthood which is in the Church. All vices our Lord corrects and heals by His own power working inwardly in the conscience, but the teaching of infusion by means of the Sacrament, or of catechizing by word of mouth, was assigned to the Church. *And as they went, they were cleansed*; just as the Gentiles to whom Peter came, having not yet received the Sacrament of Baptism, whereby we come spiritually to the priests, are declared cleansed by the infusion of the Holy Spirit. Whoever, then, follows true and sound doctrine in the fellowship of the Church, proclaiming himself to be free from the confusion of lies, as it were a leprosy, yet still ungrateful to his Cleanser, doth not prostrate himself with pious humility of thanksgiving, is like to those of whom the Apostle says[‡], that, "when they knew God, they glorified Him not as God, nor were thankful[§]."

[†] E. V., "Master."

[‡] Rom. i. 21.

[§] St. Augustine, Cat. Aur.

FIFTEENTH SUNDAY AFTER TRINITY.

THE EPISTLE.

GALATIANS vi. 11—18.

“Ye see how large a letter,” &c.

Ye see how large a letter I have written unto you with mine own hand.

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised.

Observe what grief possesses his blessed soul. As those who are oppressed with some sorrow, who have lost one of their own kindred, and suffered an unexpected calamity, rest neither by night nor day, but their grief besieges their soul, so the blessed Paul, after a short moral discourse, returns again to that former subject which chiefly disturbed his mind, saying as follows: *Ye see how large a letter I have written unto you with mine own hand*^a. By this he signifies that he had written the whole letter himself, which was a proof of great sincerity. In his other Epistles he himself only dictated, and another wrote, as is plain from the Epistle to the Romans, for at its close it is said, “I Tertius, who wrote this Epistle, salute you^b ;” but in this instance he wrote the whole himself. And this he did by necessity, not from affection merely, but in order to remove an injurious suspicion. Being charged with acts wherein he had no part, and being reported to preach Circumcision yet to pretend to preach it not, he was compelled to write an Epistle with his own hand, in order to deliver in beforehand a written testimony. By the expression “what sized,” he appears to me

^a Lit., “with what sized letters.”

^b Rom. xvi. 22.

to signify, not the magnitude, but the misshapen appearance of the letters, as if he had said, "Although not skilled in writing, I have been compelled to write with my own hand, to stop the mouths of these traducers.

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the Law ; but desire to have you circumcised, that they may glory in your flesh.

What is the meaning of, *to make a fair shew in the flesh* ? it means, to be esteemed by men. As they were reviled by the Jews for deserting the customs of their fathers, they desire, says he, to injure you, that they may not have this charged against them, but vindicate themselves by means of your flesh. They choose to offend God that they may please men ; for this is the meaning of, *to make a fair shew in the flesh*. Then, as a proof that for another reason too they are unpardonable, he shews that, for their own vain-glory also they had enjoined this. Wherefore he adds, *that they may glory in your flesh*, as if they had disciples, and were teachers. And what is the proof of this ? *For neither they themselves*, he says, *keep the Law* ; even if they did keep it, they would incur grave censure, but now their very purpose is corrupt.

But God forbid that I should glory, save in the Cross of our Lord Jesus Christ.

Truly this symbol is thought despicable in the world's reckoning, and among men ; in heaven and among the faithful it is the highest glory. Poverty too is despicable, but it is our boast ; and to be cheaply thought of by the public is ridiculous, but we vaunt of it. So too is the Cross our boast. He does not say, "I boast not," nor, "I will not boast," but, *God forbid that I should boast*, as if he abominated it as absurd, and invoked the aid of God in order to his success therein. And what is the boast of the Cross ? That Christ for

thy sake took on Him the form of a servant, and bore his sufferings for me who was a servant, an enemy, an ingrate; yea, He so loved me as to give Himself for me. What can be comparable to this! If servants who only receive praise from their masters, to whom they are akin by nature, are elated thereby, how must we not boast when the Master, Who is very God, shrinks not from the Cross for our sakes. Let us then not be ashamed of His unspeakable tenderness; He was not ashamed of being crucified for thy sake, and wilt thou be ashamed to confess His infinite solicitude? It is as if a prisoner who had not been ashamed of his King, should after that King had come to the prison and himself loosed his chains, become ashamed of him on that account. Yet this would be the height of madness, for this very fact would be an especial ground for boasting.

By whom the world is crucified unto me, and I unto the world.

What he here calls the world is not the heaven nor the earth, but the affairs of life, the praise of men, riches, glory, wealth, and all such things as have a show of splendour. "To me, these things are dead." Such an one it behoves a Christian to be, and always use this language. Nor was he content with the former mode of dying to death, but added another, dying, *and I unto the world*; thus implying a double death, and saying, "They are dead to me, and I to them, neither can they captivate and overcome me, for they have died once for all; nor can I desire them, for I, too, am dead to them. Nothing can be more blessed than this death, for it is the foundation of a beatific life.

For neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be upon them, and mercy, and on the Israel of God.

Observe the power of the Cross, to what a pitch it

hath raised him ! not only hath it mortified for him all mundane affairs, but hath set him far above the Old Dispensation. What can be comparable to this power? for the Cross hath persuaded him who was willing to be slain and to slay others for the sake of circumcision, to leave it on a level with uncircumcision, and to seek for things strange, and marvellous, and above the heavens. This your rule of life he calls *a new creature*, both on account of what is past, and what is to come; of what is past, because our soul, which had grown old in the age of sin, hath been all at once renewed by baptism, as if it had been created again. Wherefore we require a new and heavenly rule of life. And of things to come, because both the heaven and the earth, and all the creation, shall with our bodies be translated into incorruption. Tell me not then, he says, of circumcision, which now availeth nothing; (for how can it appear, when all things have undergone such a change?) but seek the new things of grace. For they who pursue these things shall enjoy peace and amity, and may properly be called by the name of "Israel." While they who hold contrary sentiments, although they be descended from him, and bear his appellation, have yet fallen both from the affinity, and from the name itself. But it is in their power to be true Israelites, who keep this rule, who desist from their old ways, and follow after grace.

From henceforth let no man trouble me.

This he says, not as though he were weak, or overpowered; He who chose to do and suffer all for His disciples' sake; He who said, "Be instant in season, out of season^c;" he who said, "Peradventure God will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil;" how shall he now become relaxed and fall? Wherefore does he say this? It is to gird up their slothful mind, and to impress them with deeper

^c 2 Tim. iv. 2, and chap. ii. 25, 26.

fear, and to ratify the laws enacted by himself, and to restrain their perpetual fluctuations.

For I bear in my body the marks of the Lord Jesus.

He says not, "I have," but "I bear," like a man priding himself on a trophy and royal ensigns. Although it seems a disgrace, yet doth this man vaunt his wounds, and like military standard-bearers, so does he exult in bearing about these wounds. And why does he say this? "More clearly than by any argument, than by any language, do I hereby," says he, "vindicate myself. For these wounds utter a voice louder than a trumpet against my opponents, and against those who say that I play the hypocrite in my teaching, and speak what may please men. For no one who saw a soldier retiring bloody from the battle, and with a thousand wounds, would dare to condemn him who bore on his body the proofs of his valour, of cowardice and treachery: and so ought ye," he says, "to judge of me. And if any one desire to hear my defence, and to learn my sentiments, let him consider my wounds, which afford a stronger proof than words spoken or written." At the outset of his Epistle, he evinced his sincerity by the suddenness of his conversion; at its close he proves it by his perils. That it might not be objected that he had at first changed his course with upright intentions, but that he had not continued in the same purpose, he produces his labours, his dangers, his strife, as witnesses that he had done so.

Then, having clearly justified himself in every particular, and proved that he had spoken nothing from anger or malevolence, but had preserved his affection towards them unimpaired, he again establishes this same point, concluding his discourse with a prayer teeming with a thousand blessings in these words;

Brethren, the grace of our Lord Jesus Christ be with your Spirit. Amen.

By this last word he hath sealed all that preceded it.

He says not merely, "with you," as elsewhere, but *with your spirit*, thus withdrawing them from carnal things, and displaying throughout the beneficence of God, and reminding them of the grace which they enjoyed, whereby he was able to recall them from all their Judaizing errors. For to have received the Spirit came not of the Law's penury, but of the righteousness which is by Faith, and to preserve it when obtained, came not from Circumcision, but from Grace. Farther, he concluded his exhortation with a prayer, and made mention of grace and the Spirit, both as addressing himself to the brethren, and also as supplicating God that they might continue to enjoy these blessings, thus providing for them a twofold security. For prayer and complete teaching became to them as a double wall. For teaching, reminding them of what benefits they enjoyed, kept them in the doctrine of the Church; and prayer, invoking grace, and exhorting to an enduring constancy, permitted not the Spirit to depart from them. And He abiding in them, all the error of such doctrines as they held was shaken off like dust, in Christ Jesus our Lord, to Whom, with the Father and the Holy Spirit, be glory and power now, for ever, and world without end^d. Amen.

THE GOSPEL.

ST. MATTHEW vi. 24—34.

"No man can serve two masters," &c.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

Let us shudder to think what we have brought Christ to say;—with the Name of God to put that of

^d St. Chrysostom.

gold. But if these words be shocking, our deed, our preferring the tyranny of gold to the fear of God, is much more shocking.

"What, then? was it not possible among the ancients to serve both God and Mammon?" No. "How then did Abraham, how did Job obtain a good report?" Tell me not of them that are rich, but of them that serve riches. Job was rich, but he served not Mammon; he possessed it, and ruled over it; he was master, not slave. Therefore he possessed all that he had, as if he had been steward of another man's goods; not only not extorting from others, but even giving up his own to them that were in need. And, what is more, when he had possessions, they were not a cause of rejoicing to him, (as he declared, saying, "If I rejoiced because my wealth was great;") wherefore neither did he grieve when it was gone. But now they that are rich are not such as he was, but are rather in a worse condition than that of slaves, paying, as it were, tribute to some grievous tyrant. Be not, then, thus over subtle. God hath once for all declared and pronounced it a thing impossible for the one service and the other to agree; say not thou, then, "It is possible." Why! when the one master is persuading thee to spoil by violence, the other to strip thyself of thy possessions; the one to be drunken and luxurious, the other to keep the belly in subjection; the one to despise the things that are, the other to be riveted to the present; how is it possible that these should agree?

Now He calls Mammon here a *Master*, not because of its own nature, but on account of the wretchedness of them that bow themselves beneath it. So also Paul calls the belly "a god," not from the dignity of such a mistress, but from the wretchedness of them that are enslaved; it being a thing worse than any punishment, and enough, before the punishment, in the way of

* Job xxxi. 25.

† Phil. iii. 19.

vengeance on him who is involved in it. For what condemned criminals can be so wretched as they, who, having God for their Lord, do from that mild rule desert to this grievous tyranny, and this when their act brings after it so much harm even here? Indeed their loss is unspeakable; there are law-suits, and molestations, and strifes, and toils, and a blinding of the soul; and what is more grievous than all, a falling away from the highest of blessings—for such is the blessing of being God's servant.

Having previously^c taught the advantage of condemning riches, Christ now proceeds to establish the practicability of His command; for this belongs to good legislation, not only to enjoin that which is expedient, but also to make it possible. Therefore, lest they should say, "what then? if we cast all away, how shall we be able to live?" He goes on to say,

Take no thought for your life^b, what ye shall eat.

He spake thus, not because the soul needs food, for it is incorporeal; but He spake according to the common custom. For though the soul needs not food, yet can it not remain in the body, except that be fed. And He brings forward an argument;

Is not the life [soul] more than meat, and the body than raiment?

"He therefore that hath given the greater, how shall He not give the less? He that fashioned the flesh that is fed, how shall He not bestow the food? He that made the body, how shall He not give the raiment?"

Both by that which is greater, i.e. the soul and body, and by that which is less, i.e. the birds and lilies, He urges us, for He goes on to say,

Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"For if of things that are very inferior He hath so

^c St. Matt. vi. 19—23.

^b Or soul, Gr. 'psyche.'

much care, how shall He not give also unto you?" saith Christ. To them He spake on this wise; to the devil He had said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God¹."

However, some of the ungodly have come to so great a pitch of madness, as even to attack His illustration. For, say they, it was not meet for our strengthening moral principle, to use natural advantages as incitements to that end. For to these animals, they add, this belongs by nature. What then shall we say to this? That even though it is theirs by nature, yet possibly we too may attain to it by choice. He said not, "Behold, how the birds fly," which were a thing impossible to man; but He said that they are fed without taking thought, a thing easy to be achieved by us, if we will. And this some have proved.

It is meet exceedingly to admire the consideration of our Lawgiver, in that, when He might have brought forth His illustration from among men, when He might have spoken of Moses, and Elias, and John, and others like them, who took no thought; He, that He might touch His hearers to the quick, made mention of the irrational beings. For had He spoken of these righteous men, they would have been able to say, "We are not yet become like them." But now by passing them over in silence, and bringing forward the fowls of the air, He hath cut off from them every excuse. And herein He also imitated the old Law. Yea, for the old covenant likewise sends for lessons to the bee^k, and to the ant, and to the turtle, and to the swallow^l.

What, then, saith one, "Must we not sow?" Nay. He said not we must not sow, He said we must not

¹ St. Matt. iv. 4.

^k Prov. vi. 6—8, LXX. "Or go to the bee, and learn how industrious she is, and how honourable she maketh her work; whose labours kings and private men make use of for their health; and she is desirable to all, and glorious, although she be weak in strength; for holding wisdom precious, she is preferred."

^l Jer. viii. 7.

take thought; neither said He that we ought not to work, but that we ought not to be low-minded, nor to rack ourselves with cares.

Of this lesson David also lays the foundation from old time, saying enigmatically, on this wise, "Thou openest Thine Hand, and fillest every living thing with bounty^m;" and again, "He giveth to the beasts their food, and to the young ravens which cryⁿ."

Who then have not *taken thought*? Didst thou not hear how many of the righteous I adduced? Seest thou not with them Jacob, departing from his father's house, destitute of all things? Dost thou not hear him praying, and saying, "If the Lord give me bread to eat, and raiment to put on^o?" which was not after the manner of one taking thought, but of one seeking all of God. This the Apostles also attained, who cast away all, and took no thought; also the "five thousand" and the "three thousand^p."

But if thou still canst not endure, upon hearing such lofty words, to release thyself from these grievous bonds, consider the unprofitableness of the thing, and so put an end to thy care. For

Which of you by taking thought, saith He, can add one cubit unto his stature?

Seest thou how by that which is evident, He hath manifested that which is obscure? "As thou wilt not by taking thought, be able to add unto thy body, though it be ever so little; so neither wilt thou of thyself be able to gather food; think otherwise as thou mayest."

Hence it is clear, that not our diligence, but the providence of God, even where we seem to be active, effects all. So that, were He to forsake us, no care, nor anxiety, nor toil, will ever come to anything, but all will utterly pass away.

And why take ye thought for raiment? Consider the

^m Ps. cxlv. 16.

ⁿ Ibid. cxlvii. 9.

^o Gen. xxviii. 20.

^p Acts iv. 4, and ii. 41.

ies of the field, how they grow : they toil not, neither do they spin : and yet I say unto you, That even Solomon in his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven ; shall He not much more clothe you ?

This word you hath much emphasis, covertly indicating the great value set on our race, and the concern shewn for it ; as though He had said, *You*, to whom He gave a soul, for whom He fashioned a body, for whose sake He made all the things that are seen, for whose sake He sent Prophets, and gave the Law, and wrought those innumerable good works ; and for whose sake He gave up His Only-begotten Son.

Hereby He teaches us not only to take no thought, but not even to be dazzled at the costliness of man's apparel. Such comeliness belongs to grass, such beauty to the green herb ; or rather, the grass is even more precious than such apparelling. Why then pride thyself on these things, whereof the prize rests with the mere plant, with a great balance in its favour ?

And after this, He further instructs us not to aim at such ornament. See, at least, the end thereof. After its triumph, *it is cast into the oven*.

Wherefore then did He make them so beautiful ? That He might display His own Wisdom and the excellency of His Power ; that from everything we might learn His glory. For not the "Heavens" only "declare the glory of God," but the earth also ; and as David declared when he said, "Praise the Lord, ye fruitful trees and all cedars." For some by their fruits, some by their greatness, some by their beauty, send up praise to Him Who made them : this, being a sign of great excellency of Wisdom, when even upon things that are very vile (and what can be lower than that which to-day is, and to-morrow is not ?) He pours out such great beauty. If, then, to the

¹ Ps. xix. 1.

² Ibid. cxlviii. 9.

grass He hath given that which it needs not, for what doth the beauty thereof help to the feeding of the fire? how shall He not give unto thee that which thou needest? If that which is the vilest of all things He hath lavishly adorned, and that not for its need, but from His own munificence, how much more will He honour thee, the most honourable of all creatures, in matters of necessity!

Now when He had made His proof clear, and had demonstrated the greatness of God's providential care, He proceeded to rebuke them; but even in this He spared them, laying to their charge not want, but poverty, of faith. *If God so clothe the grass of the field, shall He not much more clothe you, O ye of little faith!*

Now if for bare necessities we are not to take thought, what pardon can we deserve who take thought for luxuries?

Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for after all these things do the Gentiles seek.

Christ brings forward the Gentiles to reprove us, and to remind us that that which He is requiring of us is a debt owing to Him. For if we must shew forth something more than the Scribes or Pharisees, what do we deserve who, so far from going beyond these, do even remain in the mean condition of the Gentiles, and emulate their littleness of soul?

He doth not, however, stop at the rebuke, but having by this aroused them, and shamed them by the strength of His expression, by another argument He now comforts them, saying,

For your heavenly Father knoweth that ye have need of all these things.

He said not, "God knoweth," but, *your Father knoweth*, to lead them to a greater hope. For if He be a Father, and such a Father, He will not surely be able to overlook His children in extremity of evils;

seeing that not even men, being fathers, can bear to do so.

And with this He adds another argument: *that ye have need of them*. What! are these things superfluous, that He should disregard them? Yet not even in superfluities did He shew Himself wanting in regard, in the instance of the grass: but these things are indeed necessary. So that what thou considerest a sufficient cause for being anxious, this I say is sufficient to draw thee from such anxiety. I mean, if thou sayest, "I must needs take thought, because these things are necessary," I, on the contrary, say, "Nay, for this self-same reason take no thought, even because they are necessary." Were they superfluities, not even then ought we to despair, but to feel confident about the supply of them; but seeing that they are necessary, we must be no longer in doubt. For what kind of father is he who can endure to fail in supplying necessities to his children? So that for this very cause God will most surely bestow them on us.

For indeed He is the Artificer of our nature, and He knows perfectly the wants thereof, so that neither canst thou say, "He is indeed our Father, and the things we seek are necessary, but He knows not that we stand in need of them?" For He that knows our nature itself, and was the Framer of it, and formed it such as it is, evidently He knows its needs better than thou who art placed in want, it having been by His decree that our nature has such wants. He will not, therefore, oppose Himself to what He hath willed; first subjecting it of necessity to so great a want, and then depriving it of what it wants.

Let us not, therefore, be anxious; for we shall gain nothing by it but self-tormenting. For whereas He gives both when we take thought, and when we do not, and more when we do not, what dost thou gain by thy anxiety, but to exact of thyself a superfluous penalty? One on the point of going to a plentiful

feast will surely not permit himself to take thought for food, nor he who is walking to a fountain to be anxious about drink. Therefore, seeing we have a supply more copious than any fountain, than any banquet, namely, the Providence of God, let us not be beggars nor little-minded.

Together with what hath been said, Christ gives yet another reason for feeling confidence about such things, saying,

But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.

Thus, when He had set the soul free from anxiety, then He made mention also of heaven. For indeed He came to do away with the old things, and to call us to a greater country. Therefore He doeth all to deliver us from things unnecessary, and from our affection for the earth. For this cause He mentioned the heathen, saying that the Gentiles seek after these things: they whose whole labour is for the present life, who have no regard for the things to come, nor any thought of heaven. But to you not these present things are the chief, but other than these. For we were not born for this end, that we should eat and drink and be clothed, but that we might please God, and attain unto the good things to come. Therefore, as things here are secondary in our labour, so also in our prayers let them be secondary. Therefore He said also, *Seek ye the kingdom of God, and all these things shall be added unto you.*

And He said not, "shall be given," but, *shall be added*: that thou mightest learn that the things present are no great part of His gifts compared with the greatness of the things to come. Accordingly, He doth not bid us so much as to ask for them, but while we ask for other things, to have confidence as though these also were added to those. Seek, then, the things to come, and thou wilt receive the things present also. Seek not the things that are seen, and thou shalt

surely attain unto them. Yea, for it is unworthy of thee to approach thy Lord for such things, and thou, who oughtest to spend all thy zeal and thy care for those unspeakable blessings, dost greatly disgrace thyself by consuming it on the desire of transitory things.

"But," saith one, "did He not bid us ask for bread? Nay, He added 'daily;' and to this again 'this day,' which same thing in fact He doth here also. For He saith not, *take no thought*, but, *take no thought for the morrow*, at the same time both affording us liberty, and fastening our soul on those things that are more necessary to us.

For to this end also He bade us ask even those, not as though God needed reminding by us, but that we might learn that by His help we accomplish whatever we do accomplish, and that we might be made more His own by our continual prayer for these things.

Seest thou how by this again He would persuade them that they shall surely receive the things present? For He that bestows the greater, much more will He give the less. "For not for this end," saith He, "did I tell you not to take thought or to ask, that ye should suffer distress and go about naked, but in order that ye might abound in these things also." And this you see was suited, above all, to attract them to Him. So that, like as in almsgiving, when deterring them from making a display to men, He won upon them chiefly by promising to furnish them with it more liberally,—for, "thy Father," saith He, "Who seeth in secret, shall reward thee openly,"—even so here also, in drawing them off from seeking these things, this is His persuasive topic, that He promises to bestow it on them, not seeking it, in greater abundance. Thus "to this end," saith He, "do I bid thee not seek, not that thou mayest not receive, but that thou mayest receive plentifully; that thou mayest receive in the fashion that becomes thee, with the profit that thou oughtest to have; that thou mayest not by taking

thought and distracting thyself in anxiety about these things, render thyself unworthy both of these and of the things spiritual; that thou mayest not undergo unnecessary distress, and again fall away from that which is set before thee.

Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

Is it not enough for thee to eat thy bread in the sweat of thy face? Why add the further affliction that comes of anxiety, when thou art on the point of being delivered henceforth even from the former toils?

By *evil* He here means, not wickedness, but affliction, and trouble, and calamities, for nothing so pains the soul as carefulness and anxiety.

Mark His tender care, how His surpasses the affection of any father. Thus, "This I command," saith He, "for nothing else but that I may deliver you from superfluous anxieties. For even if to-day thou hast taken thought for to-morrow, thou wilt again to-morrow have to take thought. Why, then, what is over and above? Why force the day to receive more than the distress that is allotted to it, and together with its own troubles, add to it the burden of the following day; and this when there is no chance of thy lightening the other by the addition so taking place, but thou art merely to exhibit thyself as coveting superfluous troubles? Thus, that He may reprove them the more, He doth all but give life to the very time, [personifying it,] and bringing it in as one injured, and exclaiming against them for their causeless despoite. Why thou hast received the day to care for the things thereof, wherefore then add unto it the things of the next day also? Hath it not then burden enough in its own anxiety? Why now, I pray, dost thou make it then heavier?" Now when the Law-giver saith these things, and He that is to pass judg-

ment on us, consider the hopes that He suggests to us how good they are. He Himself testifying that this life is wretched and wearisome, so that the anxiety even of the one day, is enough to hurt and afflict us.

Nevertheless, after so many and so grave words, we take thought for these things, but for the things in heaven no longer. Rather we have reversed His order, on either side fighting against His sayings. For mark, "seek ye not the things present," saith He, at all; but we are seeking these things for ever. "Seek the things in heaven," saith He, but these things we seek not so much as for one short hour. But according to the greatness of the anxiety we display about things temporal, is the carelessness we entertain in things spiritual.

• St. Chrysostom.

SIXTEENTH SUNDAY AFTER TRINITY.

THE EPISTLE.

EPHESIANS iii. 13—21.

“I desire that ye faint not,” &c.

I desire that ye faint not at my tribulations for you, which is your glory.

How is it “for them?” How is it “their glory?” It is because God so loved them, as to give even the Son for them, and for them to afflict His servants; for it was in order that they might attain so many blessings, that Paul was in prison. Surely this was from God’s exceeding love towards them. But how was it that they fainted, when another was afflicted? He means, they were troubled, were distressed. This also he says when writing to the Thessalonians, “That no man should be moved by these afflictions^a.” For not only ought we not to grieve, but we ought even to rejoice. If ye find consolation in the forewarning, we tell you beforehand that here we shall have tribulation.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named^b?

That He would grant unto you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith.

^a 1 Thess. iii. 3.

^b This text has various interpretations. St. Athanasius uses it to imply that God, as Father of the Son, is the only true Father, and that all created paternity is a shadow of the true.

head with all saints, what is the breadth, the
depth, and height, and to know the love of
which passeth knowledge.

his prayer now again the very same as it was
began. For what were his words in the be-

"That the God of our Lord Jesus Christ,
er of glory, may give unto you the Spirit of
nd revelation in the knowledge of Him; the
our understanding being enlightened, that ye
what is the hope of His calling, and what
of the glory of His inheritance in the saints;
is the exceeding greatness of His power to
who believe^c." And now again he uses the
pression, *That ye may be able to comprehend
saints, what is the breadth, and length, and
d height*; i.e. to know perfectly the mystery
th been providentially ordered in our behalf;
is what he calls *the breadth, and length, and
d height*;) that is, to know the immensity of
of God, and how it extends everywhere. And
plifies it by the visible dimensions of solid
ointing, as it were, to a man. He compre-
as it were, within an upper, and under, and
[have thus spoken, indeed," he would say, "yet
for any words of mine to teach you these

But how doth Christ dwell in the hearts? Hear what Christ Himself saith, "I and My Father will come unto him, and make our abode with him^d." Yet dwelleth He not in all indifferently, but only in those hearts that are faithful, in those that are *rooted* in His love, those that remain firm and unshaken.

That ye might be filled with all the fulness of God.

What he means is this, Although the love of Christ lies above the reach of all human knowledge, yet shall ye know it, if ye shall have Christ dwelling in you; yea, not only shall know from Him this, but shall even be *filled with all the fulness of God*; meaning by the *fulness of God*, either the knowledge that God is worshipped in the Father, the Son, and the Holy Ghost, or else urging them thus to use every effort, in order to be filled with all virtue, of which God is the Fountain-head.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

Well does Paul close the discourse with prayer and doxology; for right were it that He, who hath bestowed upon us such vast gifts, should be glorified and blessed, so that this is even a proper part of our amazement at His mercies, to give glory for the things advanced to us at God's hands through Jesus Christ.

His glory is in the Church. Well might he say this, forasmuch as that Church alone can last on to eternity; and since she standeth fast from age to age, therefore He willeth also to be glorified by us, even "until the end^e," for this he declares by saying, *throughout all ages, world without end.*

However, he does not ask the whole of God, and nothing of them, but demands of them also faith and love; and not simply love, but love *rooted and grounded*, so that neither any blasts can shake it, nor anything

^d St. John xiv. 23.

^e St. Matt. xxviii. 20.

else overturn it. He had said that *tribulations* are *glory*, and if mine are so to you, he would say, much more will your own be; so that to be afflicted is no token of men forsaken, for He who hath wrought such great things for us, never would do this.

Again, if in order to understand the love of God, Paul required prayer, and there was need of the indwelling of the Holy Spirit, who by following mere reasonings, shall understand the nature of Christ? And yet what is there so difficult, thou mayest say, in understanding that God loveth us? Beloved, it is extremely difficult; for some know not even this, and others know not the extent of this love. Nor, indeed, is Paul seeking to know its extent, nor with any view to measure it; for how could he? but only to understand this, that it is transcendent and great. And this, he says, he is able to shew, even from the knowledge which hath been vouchsafed to us.

Be it our case therefore, beloved, to understand the love of God. A great thing indeed is this; nothing is so beneficial to us, nothing so deeply touches us, more availing is this to convince our souls than the fear of hell itself. Whence, then, shall we understand it? Both from the sources now mentioned, and from the things which happen every day. For from what motive have these things been done for us? from what necessity on His part? None whatever. Over and over again he lays down love as the motive. But in the highest degree is that love, when men receive a benefit, without any prior service on their part to call for it.

And let us then be followers of Him; let us do good to our enemies, to them that hate us; let us draw near to those who turn their backs upon us. This renders us like unto God. "For if thou shalt love thy friend," saith Christ, "what profit is there? This even the heathen do!" But what is the sure proof of love? To love him that hates thee.

¹ See St. Matt. v. 46.

But possibly we shall find love like this in spiritual characters, not in those of our day, (for love has "waxed cold,") but in those great and glorious men of old. [Let us look for an example.] Moses, the blessed Moses, surpassed even those that love with human passion. How, and in what respect? First, in that he gave up the court, and the luxury, and the retinue, and the renown attending it, and chose rather to be with the Israelites. And not only was he not ashamed of his kindred, who were slaves, and looked upon as execrable, but with all his spirit he defended them, and he exposed himself to perils for their sake? Seeing, it is said, one doing an injury to one of them, he defended him that suffered wrong, and slew him that inflicted it. But this is not as yet for the sake of enemies. Great is this act of itself, but not so great as what comes afterwards. The next day he saw the same thing taking place, and when he saw him whom he had defended doing his neighbour wrong, he admonished him to desist from his oppression. But he said, with great ingratitude, "Who made thee a prince and a judge over us?" Who would not have taken fire at these words? Had then the former act been that of passion or frenzy, then would he have smitten and killed this man also; for surely he on whose behalf it was done, never would have informed against him. But because they were brethren, it is said he spoke thus. "When he (the Hebrew) was being wronged, he uttered not a word of 'Who made thee a prince and a judge over us?' Wherefore saidst thou not this yesterday? Thy injustice, and thy cruelty," would Moses say, "this makes me a ruler and a judge."

But now, mark that some, in fact, say as much even to God Himself. Whenever they are wronged, indeed, they would have Him a God of vengeance, and complain of His long-suffering; but when themselves do wrong, not for a moment.

• Acts vii. 24.

• Ibid. 27.

However, what could be more painful than words like these? And yet, notwithstanding, after this, when he was sent to that ungrateful, to that thankless race, he went, and shrunk not back. Yea, and after those miracles, and after the wonders wrought by his hand, oftentimes they sought to stone him, and he escaped out of their hands. They kept murmuring, too, incessantly, and yet still, notwithstanding, so passionately did he love them, as to say unto God, when they committed that heinous sin, "Yet now, if Thou wilt, forgive their sin; and if not, blot even me also out of the book which Thou hast writtenⁱ." "Fain would I perish," saith he, "with them, rather than without them be saved." Here, verily, is love, verily, unbounded love. How often did they wax wanton! How often did they reject both himself and his brother! How often did they seek to turn back to Egypt! and yet after all these things did he burn, yea, was beside himself with love for them, and was ready to suffer for their sakes.

Thus ought a man to love his enemies; by strong lamentation, by unwearied endurance, by every method in his power, yea, even to being cut off, to aim at their salvation.

And what, again, tell me, did Paul? did he not ask even to be accursed in their stead^j? But the great pattern we must of necessity derive from the Lord, for so doth He also Himself, where he saith, "For He maketh His sun to rise on the evil and on the good^k;" ad-ducing His Father as the exemplar, as we do Christ Himself. He came unto them, in His Incarnation I mean, He became a servant for their sakes, He humbled Himself, "He made Himself of no reputation, He took upon Himself the form of a servant^l." And when He came unto them, He went not Himself aside "into the way of the Gentiles^m;" and gave the same charge to His disciples, and not only so, but "He went

ⁱ Exod. xxxii. 32.^j Rom. ix. 3.^k St. Matt. v. 45.^l Philipp. ii. 7.^m St. Matt. x. 5.

about healing all manner of sickness, and all manner of diseaseⁿ." And what then? All the rest, indeed, were astonished, and marvelled, and said, "Whence hath this man these things?" But these, the objects of His beneficence, these said, "He hath a devil," and "blasphemeth," and "is mad," and "is a deceiver." Did He therefore cast them away? No, in no wise; yea, when He heard these sayings, He even yet more signally bestowed His benefits upon them, and went straightway to them that were about to crucify Him, to the intent that He might but only save them. And after He was crucified, what were His words? "Father, forgive them, for they know not what they do." Both cruelly treated from the first, and cruelly treated to the last, even to the very latest breath, for them He did everything, in their behalf He prayed. Yea, and after the Cross itself, what did He not do for their sakes? Did He not send Apostles? Did He not work miracles? Did He not shake the whole world?

Thus is it we ought to love our enemies, thus to imitate Christ. Thus did Paul; stoned, suffering unnumbered cruelties, yet did he all things for their good. Hear his own words: "My heart's desire and prayer for them is, that they may be saved." And again: "For I bear them record that they have a zeal of God." And again: "If thou, being a wild olive tree, wert grafted in, how much more shall these be grafted into their own olive tree?" How tender, thinkest thou, must be the affection from which these expressions proceed, how vast the benevolence? it is impossible to express it, impossible.

Thus is it we ought to love our enemies. This is to love God, Who hath enjoined it, Who hath given it as His law. To imitate Him, is to love our enemy. Consider, it is not thine enemy only thou art benefiting,

ⁿ St. Matt. iv. 23. ^o Ibid. xiii. 54. ^p St. John x. 20—36; vii. 12. ^q St. Matt. xxvii. 63. ^r St. Luke xxiii. 34. ^s Rom. x. 1, 2. ^t Ibid. xi. 24.

but thyself; thou art not only loving him, but art obeying God. Knowing therefore these things, let us confirm our love one to another, that we may perform this duty perfectly, and attain those good things that are promised in Christ Jesus our Lord, with Whom to the Father, together with the Holy Ghost, be glory, might, and honour, now, and for ever and ever^a. Amen.

THE GOSPEL.

ST. LUKE vii. 11—17.

“And it came to pass the day after,” &c.

And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. And this rumour of Him went forth throughout all Judea, and throughout all the region round about.

The miracles of our Lord and Saviour Jesus Christ make indeed an impression on all who hear of, and believe them; but on different men in different ways. For some, amazed at His miracles done on the bodies of men, have no knowledge to discern the greater; whereas some admire the more ample fulfilment in

^a St. Chrysostom.

the souls of men at the present time of those things which they hear of as having been wrought on their bodies. The Lord Himself saith, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will^{*}." Not of course that the Son quickeneth some, the Father others; but the Father and the Son quicken the same; for the Father doth all things by the Son. Let no one then who is a Christian doubt, that even at the present time the dead are raised. Now all men have eyes, wherewith they can see the dead rise again in such sort, as the son of that widow rose, of whom we have just read out of the Gospel; but these eyes wherewith men see the dead in heart rise again, all men have not, save those who have risen already in heart themselves. It is a greater miracle to raise again one who is to live for ever, than to raise one who must die again.

The widowed mother rejoiced at the raising again of that young man; of men raised again in spirit day by day does Mother Church rejoice. He, indeed, was dead in the body, but they in the soul. His visible death was bewailed visibly; their death invisible was neither enquired into nor perceived. He sought them out Who had known them to be dead; He Alone knew them to be dead, Who was able to make them alive. For if the Lord had not come to raise the dead, the Apostles would not have said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light[†]." You hear of one asleep in the words, "Awake, thou that sleepest;" but understand it of one dead when you hear, "And arise from the dead." Thus they who are even dead in the body are often said to be asleep. And certainly they all are but asleep, in respect of Him Who is able to awaken them. For in respect of thee, a dead man is dead indeed, seeing he will not awake, beat, or prick, or tear

^{*} St. John v. 21.

[†] Ephes. v. 14.

him as thou wilt. But in respect of Christ he was but asleep to whom it was said, *Arise*¹, and he arose forthwith. No one can as easily awaken another in bed, as Christ can in the tomb.

Now we find that three dead persons were raised by the Lord *visibly*, thousands *invisibly*. Nay, who knows even how many dead He raised visibly? For all the things that He did are not written. John tells us this, "Many other things Jesus did, the which, if they should be written every one, I suppose that the world itself could not contain the books*." So then there were without doubt many others raised; but it is not without a meaning that the three are especially recorded. For our Lord Jesus Christ would that those things which He did on the body should be also spiritually understood. For He did not merely do miracles for the miracles' sake, but in order that the things which He did should inspire wonder in those who saw them, and convey truth to them who understand. As he who sees letters in an excellently-written manuscript, and knows not how to read, praises indeed the transcriber's hand, and admires the beauty of the characters; but does not know what those characters signify; and by the sight of his eyes is a praiser of the work, but in his mind has no comprehension of it; whereas another man, who can read, both praises the work, and is capable of understanding it; (which he who has never learned to read cannot do); so they who saw Christ's miracles, and understood not what they meant, and what they in a manner conveyed to those who had understanding, wondered only at the miracles themselves; whereas others both wondered at the miracles, and attained to the meaning of them. Such ought we to be in the school of Christ. For he who says that Christ only worked miracles for the miracles' sake, may say too that He was ignorant that it was not the time of fruit, when He sought figs upon

¹ St. Luke vii. 14.

* St. John xxi. 25.

the fig-tree^b. For it was not the time for that fruit, as the Evangelist testifies; and yet, being hungry, he sought for fruit upon the tree. Did not Christ know, what any peasant knew? What the dresser of the tree knew, did not the tree's Creator know? So then, when being hungry, He sought for fruit on the tree, He signified that He was hungry, and seeking after something else than this; and He found that tree without fruit, but full of leaves, and He cursed it, and it withered away. What had the tree done in not bearing fruit? What fault of the tree was its fruitlessness? No; but there are those who through their own will are not able to yield fruit. And barrenness is *their* fault, whose fruitfulness is their will. The Jews, then, who had the words of the Law, and had not the deeds, were full of leaves, and bare no fruit. This have I said to persuade you, that our Lord Jesus Christ performed miracles with this view, that by those miracles He might signify something further, that besides that they were wonderful and great, and divine in themselves, we might learn also something from them.

Let us then see what He would have us learn in those three dead persons whom He raised. He raised again the dead daughter of the ruler of the synagogue^c, for whom when she was sick petition was made to Him, that He would deliver her from her sickness. And as He is going, it is announced that she is dead; and as though He would now be only wearying Himself in vain, word was brought to her father, "Thy daughter is dead, why troublest thou the Master any further^d?" But He went on, and said to the father of the damsel, "Be not afraid, only believe." He comes to the house, and finds the customary funeral obsequies already prepared, and He says to them, "Weep not, for the damsel is not dead, but sleepeth." He spake the truth; she was asleep; asleep, that is, in respect of Him, by

^b See St. Mark xi. 13.

^c St. Luke viii. 41—56.

^d St. Mark v. 30.

Whom she could be awakened. So awakening her, He restored her alive to her parents. So, again, He awakened that young man, the widow's son, by whose case I have been now reminded to speak with you, Beloved, on this subject, as He Himself shall vouchsafe to give me power. Ye have just heard how he was awakened. *The Lord came nigh unto the city; and, behold, there was a dead man carried out already beyond the gate. Moved with compassion, for that the mother, a widow, and bereaved of her only son, was weeping, He did what ye have heard, saying, Young man, I say unto thee, Arise. He that was dead arose, and began to speak, and He restored him to his mother. He awakened Lazarus likewise from the tomb. And in that case, when the disciples with whom He was speaking knew that he was sick, He said, (now "Jesus loved him,) Our friend Lazarus sleepeth."* They, thinking of the sick man's healthful sleep, say, "Lord, if he sleep, he shall do well." Then said Jesus, speaking now more plainly, "I tell you our friend Lazarus is dead." And in both He said the truth; "He is dead in respect to you, he is asleep in respect of Me."

These three kinds of dead persons, are three kinds of sinners whom even at this day Christ doth raise. For that dead daughter of the ruler of the synagogue was within in the house, she had not yet been carried out from the secrecy of its walls into public view. There within was she raised, and restored alive to her parents. But the second was not now indeed in the house, but still not yet in the tomb; he had been carried out of the walls, but not committed to the ground. He Who raised the dead maiden who was not yet carried out, raised this dead man who was now carried out, but not yet buried. There remained a third case, that He should raise one who was also buried; and this He did in Lazarus. There are then those who

have sin inwardly in the heart, but have it not yet in overt act. A man, for instance, is disturbed by any evil desire. He has not yet in body sinned, but in heart he has consented; he has one dead within, he has not yet carried him out. And, as it often happens, as we know, as men daily experience in themselves, when they hear the word of God, as it were the Lord, saying, *Arise*; the consent unto sin is condemned, they breathe again unto saving health and righteousness. The dead man in the house arises, the heart revives in the secret of the thoughts. The resurrection of a dead soul takes place within, in the retirement of the conscience, as it were, within the walls of the house. Others after consent proceed to overt act, carrying out the dead, as it were, that that which was concealed in secret, may appear in public. Are these now, who have advanced to the outward act, past hope? Was it not said to the young man in the Gospel also, *I say unto thee, Arise*? Was he not also restored to his mother? So then he, too, who has committed the open act, if haply admonished and aroused by the word of truth, he rise again at the Voice of Christ, is restored alive. Go so far he could; perish for ever he could not. But they who by doing what is evil, involve themselves even in evil habit, so that this very habit of evil suffers them not to see that it is evil, become defenders of their evil deeds; are angry when they are found fault with; to such a degree, that the men of Sodom of old said to the righteous man who reprov'd them, Thou art come to sojourn, not to give laws¹. So powerful in that place was sin, that the hinderer of it was found fault with rather than the doer. Such as these, pressed down by a malignant habit, are, as it were, buried. Yea, what shall I say, Brethren? in such sort buried, as was said of Lazarus, "By this time he stinketh &c." That heap placed upon the grave, is this stubborn force of habit, whereby the soul is

¹ See Gen. xix. 9.

² St. John xi. 39.

pressed down, and is not suffered either to rise, or breathe again.

Now it was said, "He hath been dead four days." So in truth the soul arrives at that habit of which I am speaking, by a kind of four-fold progress. For there is first the provocation, as it were, of pleasure in the heart; secondly, consent; thirdly, the overt act; fourthly, the habit. For there are those who so entirely throw off things unlawful from their thoughts, as not even to feel pleasure in them. There are those who do feel the pleasure, and do not consent to them; death is not yet perfected, but in a certain sort begun. To the feeling of pleasure is added consent; now at once is that condemnation incurred. After the consent, progress is made unto the open act; the act changes into a habit, and a sort of desperate condition is produced, so that it may be said, "He hath been dead four days, by this time he stinketh." Therefore the Lord came, to Whom of course all things were easy; yet He found in that case, as it were, a kind of difficulty, He *groaned* in spirit, He shewed that there is need of much and loud remonstrance to raise up those who have grown hard by habit. Yet at the voice of the Lord's cry, the bands of necessity were burst asunder. The powers of hell trembled, and Lazarus is restored alive. For the Lord delivers even from evil habits those who have been dead four days; for this man in the Gospel, who had been dead four days, was only asleep in respect of Christ, Whose will it was to raise him again. But what said He? Observe the manner of his arising again. He came forth from the tomb alive, but he could not walk. And the Lord said to the disciples, "Loose him, and let him go." He raised him from death, *they* loosed him from his bonds. Observe how there is something which appertaineth to the special Majesty of God, Who raiseth up. A man involved in an evil habit is rebuked by the word of truth. How many are rebuked, and give

no ear! Who is it then who deals within with him who does give ear? Who breathes life into him within? Who is it who drives away the unseen death, gives the life unseen? After rebukes, after remonstrances, are not men left alone to their thoughts, do they not begin to turn over in their minds how evil a life they are living, with how very bad a habit they are weighed down? Then, displeased with themselves, they determine to change their life. Such have risen again; they to whom what they have been is displeasing, have revived; but though reviving, they are not able to walk. These are the bands of their guilt. Need then there is, that whoso has returned to life should be loosed and let go. This office hath He given to the disciples, to whom He said, "Whatsoever ye shall bind on earth, shall be bound in heaven also ^a."

Let us, then, dearly Beloved, in such wise hear these things, that they who are alive may live; they who are dead may live again. Whether it be that as yet the sin has been conceived in the heart, and not come forth into open act; let the thought be repented of, and corrected, let the dead within the house of conscience arise. Or whether he has actually committed what he thought of, let not even thus his case be despaired of. The dead within has not arisen, let him arise when *he is carried out*. Let him repent him of his deed, let him at once return to life; let him not go to the depth of the grave, let him not receive the load of habit upon him. But peradventure I am now speaking to one who is already pressed down by this hard stone of his own habit, who is already laden with the weight of custom, who "has been in the grave already four days, and who stinketh." Yet let not even him despair; he is dead in the depth below, but Christ is exalted on high. He knows how by His cry to burst asunder the burdens of earth, He knows how to restore life within by Himself, and to deliver him to the dis-

^a St. Matt. xviii. 18.

iples to be loosed. Let even such as these repent. For when Lazarus had been raised again after the four days, no foul smell remained in him when he was alive. So then let them who are alive, still live; and let them who are dead, whosoever they be, in which kind soever of these deaths they find themselves, see to it that they rise again at once with all speed¹.

¹ St. Augustine, Ser. xlviii.

It is worthy of remark that seven resurrections are related before our Lord's, of which the first was that of the son of the widow of Sarepta (1 Kings xvii. 22), the second of the Shunamite's son (2 Kings iv. 34), the third which was caused by the remains of Elisha, the fourth which took place at Nain, as is here related, the fifth of the ruler of the synagogue's daughter, the sixth of Lazarus, the seventh at Christ's Passion, for "many bodies of the saints arose." The eighth is that of Christ, Who, being free from death, remained *beyond* for a sign that the general resurrection, which is to come in the eighth age, shall not be dissolved by death, but shall abide never to pass away. (Maxim. (non occ.) in Cat. Luc.)

SEVENTEENTH SUNDAY AFTER TRINITY.

THE EPISTLE.

EPHESIANS iv. 1—6.

“I therefore, the prisoner of the Lord,” &c.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

He who holds not this unity of the Church, does he think that he holds the faith? He who strives against and resists the Church, is he assured that he is in the Church? For the blessed Apostle Paul teaches this same thing, and manifests the sacrament of unity thus speaking, *There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, One Faith, One Baptism, One God.*

The Church is one, though she be spread abroad, and multiplies with the increase of her progeny; even as the sun has rays many, yet one light; and the tree boughs many, yet its strength is one, seated in the deep-lodged root. And as when many streams flow down from one source, though a multiplicity of waters seems to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its

unity forbids this division of light; break a branch from the tree, once broken, it can bud no more; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the Light of the Lord, puts forth her rays through the whole world; yet with one light which is spread over all places, while its unity of body is not infringed. She stretches forth her branches over the whole earth in the riches of plenty, and pours abroad her beautiful and onward streams, yet is there one head, one source, one Mother, abundant in the results of her fruitfulness.

Who is the criminal and traitor, who so inflamed by the madness of discord, as to think aught can rend, or to venture on rending, God's unity, the Lord's garment, Christ's Church. He Himself warns us in His Gospel, and teaches, saying, "And there shall be one flock and one Shepherd^a." And does any think that there can in one place be either many shepherds or many flocks? The Apostle Paul, likewise intimating the same unity, solemnly exhorts, "I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms among you; but that ye be joined together in the same mind, and in the same judgment^b." And again he says, *Forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.* Think you that any can stand and live, who withdraws from the Church, and forms himself a new home and a different dwelling? Whereas it was said to Rahab, in whom was prefigured the Church, "Thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, whosoever shall go out of the door of thine house, his blood shall be on his head^c."

And likewise the Sacrament of the Passover doth require just this, in the law of Exodus, that the lamb which is slain for a figure of Christ, shall be eaten in

^a St. John x. 16.

^b 1 Cor. i. 10.

^c Josh. ii. 19.

one house. God speaks and says, "In one house shall it be eaten, thou shalt not carry forth aught of the flesh abroad out of the house^d." The Flesh of Christ and the Holy Thing of the Lord, cannot be sent abroad, and believers have not any dwelling but the Church only. This dwelling, this hostelry of unanimity, the Holy Spirit designs and betokens in the Psalms, thus saying, "God Who maketh men to dwell with one mind in an house^e." In the house of God, in the Church of Christ, men dwell with one mind, in concord and singleness enduring.

And let not certain persons beguile themselves by a vain interpretation, in that the Lord hath said, "Whosoever two or three are gathered together in My Name, I am with them." Those who corrupt, and falsely interpret the Gospel, lay down what follows, but omit what goes before, giving heed to part, while part they deceitfully suppress. As themselves are sundered from the Church, so they divide the purport of what is one passage. For it was when the Lord was impressing agreement and peace upon His disciples, that He said, "I say unto you, that if two of you shall agree on earth touching anything that ye shall ask, it shall be done for them by My Father which is in heaven, for where two or three shall be gathered together in My Name, I am with them^f," shewing that most is given, not to the many in number, when they pray, but to oneness of heart. "If," He saith, "two of you shall agree together on earth." He places agreement first, hearts at peace are the first condition. He teaches that we must agree together faithfully and firmly. Yet how can he be said to be at agreement with another, who is at disagreement with the body of the Church itself, and with the universal brotherhood? How can two or three be gathered together in Christ's Name, who are manifestly separate

^d Exod. xii. 46.

^e Ps. lxxviii. 6, P.-Bk. Vers.

^f St. Matt. xviii. 19, 20.

from Christ, and from His Gospel. We did not go out from them, but they went out from us; and whereas heresies and schisms have a later rise from men's setting up separate meetings for worship, they have left the fountain-head and origin of truth. But it is of His Church that the Lord is speaking, and in respect of those who are in His Church, He says, that if they are of one mind, if according to what He bade and admonished, two or three though they be, they gather together with agreement of heart, then, though but two or three, they may be able to obtain from the majesty of God the thing which they ask for. "Wheresoever two or three are gathered together in My Name, I, saith He, am with them." That is, with the single-hearted, and them that live in peace, fearing God, and keeping His commandments. With these, though they be but two or three, He has said that He is^c. So was He with the three children in the fiery furnace^b; and because they continued in singleness of heart towards God, and at unity with themselves, He refreshed them in the midst of the encircling flames, with the breath of dew. So, too, was He present with the two Apostles who were shut up in prison, because they continued in singleness and agreement of heart; and unloosing the prison bolts, He placed them again in the market-place, that they might deliver to the multitude that word which they were faithfully preaching. When therefore He sets it forth in His commandment, and says, "Where two or three are gathered together in My Name, I am with them," He does not divide men from the Church, Himself the Institutor and Maker of it; but, rebuking the faithless for their disorder, and by His Voice commending peace to the faithful, He shews that He is more present with two or three which pray with one heart, than with many persons disunited from one another; and that more can be obtained by the agreeing prayer of a few persons, than

^c Dan. iii. 25.^b Song of the Three Children, 27.

from the petitioning of many where discord is among them. For this cause, when He gave the rule of prayer, He added, "When ye stand praying, forgive, if ye have aught against any, that your Father also Which is in heaven, may forgive you your trespasses¹." And one who comes to the Sacrifice with a quarrel, He calls back from the Altar, and commands him "first to be reconciled to his brother²," and then when he is at peace, to return and offer his gift to God. For neither had God respect unto Cain's offering, for he could not have God at peace with him, who, through envy and discord, was not at peace with his brother.

Of what peace then are they to assure themselves, who are at enmity with the brethren? What Sacrifice do they believe they celebrate, who are rivals of the Priests? Think they Christ is still in the midst of them when gathered together, though gathered beyond Christ's Church? If such men were even killed for confession of the Christian name, not even by their blood is this stain washed out. Inexpiable and heavy is the sin of discord, and is purged by no suffering. He cannot be a martyr who is not in the Church. He can never attain to the kingdom who leaves her with Whom the kingdom shall be. Christ gave us peace; He bade us be of one heart and one mind; He commanded that the covenant of affection and charity should be kept unbroken and inviolate. He cannot shew himself as a martyr, who has not kept the love of the brotherhood. The Apostle Paul teaches this, thus witnessing: "And though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, is

¹ St. Mark xi. 25.

² St. Matt. v. 24.

ot easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth¹." Charity, she saith, never faileth, for she will reign for ever. he will abide evermore in the unity of a brotherhood which entwines itself around her. Into the kingdom of heaven discord cannot enter; it cannot gain the reward of Christ, Who said, "This is My commandment, that ye love one another, as I have loved you^m." It will never be his to belong to Christ, who has violated the love of Christ by unfaithful dissension. He who has not love, has not God. It is the word of the blessed Apostle John. "God," saith He, "is Love, and he that dwelleth in Love, dwelleth in God, and God in himⁿ." They cannot dwell with God, who have refused to be of one mind in God's Church. Though they be given over to be burned in flame or ore, or yield their lives a prey to wild beasts, theirs will not be the crown of faith, but the penalty of unfaithfulness. Not the glorious issue of dutiful valour, but the death of despair. A man of such sort may indeed be killed,—crowned he cannot be.

The Lord speaks this denunciation: "Many shall say to Me in that day, Lord, Lord, have we not professed in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you; Depart from Me, ye that work iniquity^o." Righteousness is the thing needful, before any one can find grace with God the Judge. We must obey His instructions and warnings, in order that our deserts may receive their reward. When the Lord in the Gospel would direct the path of our hope and faith in summary of words: "The Lord thy God," He saith, is One: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

¹ 1 Cor. xiii.^m St. John xv. 12.ⁿ 1 St. John iv. 16.^o St. Matt. vii. 22.

strength. This is the first commandment; and the second is like unto it; thou shalt love thy neighbour as thyself^p." "On these two commandments hang all the Law and the Prophets^q." Unity and love together is the instruction which He teaches us; in two commandments He has included all the Prophets and the Law. Yet what unity does he keep, what love does he either maintain, or have a thought for, who, maddened by the heat of discord, rends the Church, pulls down faith, troubles peace, scatters charity, profanes the Sacrament?

Whosoever is separated from the Church, such a man is to be avoided and fled from^r. "Such an one is subverted and sinneth, being condemned of himself." Thinks he that he is with Christ who does counter to the priests of Christ? who separates himself from the fellowship of his clergy and people? That man bears arms against the Church, he withstands God's appointment; an enemy to the Altar, a rebel against the Sacrifice of Christ, for faith perfidious, for religion sacrilegious, a servant not obedient, a son not pious, a brother not loving, setting Bishops at nought, and deserting the priests of God; he dares to build another altar, to offer another prayer with unlicensed words, to profane by false sacrifices the truth of the Lord's Sacrifice. He is not permitted to a knowledge of what he does, since he who strives against the appointment of God is punished by the Divine censure for the boldness of his daring.

Thus Korah, Dathan, and Abiram, who endeavoured to maintain to themselves the privilege of sacrificing, in opposition to Moses and Aaron the priest, forthwith paid penalty for their attempts. The earth burst its fastenings and opened the depth of its bosom; standing and alive the parting ground swallowed them. Nor those only who had been movers did the wrath of an angered God strike; but the two hundred and

^p St. Mark xii. 30.^q St. Matt. xxii. 40.^r Tit. iii. 11.

fifty besides, partakers and companions of the same madness, who had mixed with them in their bold work, a fire going out from the Lord with speedy vengeance consumed; warning and manifesting that that is done against God, whatsoever evil men of human will endeavour for the pulling down of God's ordinance. Thus also Uzziah the king, who bare the censer, and contrary to God's Law did by violence take to himself to sacrifice, refusing to be obedient and to give way when Azariah the priest withstood him, he being confounded by the wrath of God, was polluted by the spot of leprosy upon his forehead; in that part of his body was marked by his offended Lord, where they are marked, who have the grace of the Lord assigned them. The sons of Aaron also, who put strange fire upon the altar which the Lord had not commanded, were speedily consumed in the presence of their avenging Lord. All such are imitated and followed by them who, despising God's tradition, lust for strange doctrines, and give inlet to ordinances of human imposition"; these the Lord rebukes and reproves in His Gospels, thus saying, "ye reject the commandment of God, that ye may establish your own tradition '."

THE GOSPEL.

ST. LUKE xiv. 1—11.

"And it came to pass, as He went into the house of one of the chief Pharisees," &c.

ALTHOUGH our Lord knew the malice of the Pharisees, yet He became their guest, that He might benefit by His words and His miracles those who were present.

And it came to pass, as He went into the house of one

* St. Mark vii. 9.

' St. Cyprian, Treatises.

of the chief Pharisees to eat bread on the sabbath-day, that they watched Him; to see whether He would despise the observance of the Law, or do anything that was forbidden on the sabbath day. When then the man with the dropsy came into the midst of them, He rebukes by a question the insolence of the Pharisees, who wished to detect Him; as it is said,

And behold, there was a certain man before Him which had the dropsy. And Jesus answering^a, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? and they held their peace. And He took him, and healed him, and let him go.

Disregarding, then, the snares of the Jews, He cures the dropsical, who from fear of the Pharisees did not ask to be cured on account of the sabbath, but only stood up, that when Jesus beheld him He might have compassion on him and heal him. And the Lord knowing this, asked not whether he wished to be made whole, but forthwith healed him. Wherein our Lord took no thought not to offend the Pharisees, but only that He might benefit him who needed healing. For it becomes us, when a great good is the result, not to care if fools take offence.

But seeing the Pharisees awkwardly silent, Christ baffles their determined impudence by some important considerations, as it follows:—

And [He] answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? and they could not answer him again to these things^x.

And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that

^a "When it is said that Jesus answered, there is a reference to the words which went before, and they watched Him; For the Lord knew the thoughts of men."—Bede.

^x St. Cyril, Cat. Aur.

bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

First, the dropsical man is cured, in whom the abundant discharges of the flesh crushed down the powers of the soul, quenched the ardour of the spirit. Next, humility is taught, when at the nuptial feast the desire of the highest place is forbidden¹.

Having shewn from so slight an example the degradation of the ambitious and the exaltation of the humble-minded, He adds a great thing to a little, pronouncing a general sentence.

For every one who exalts himself shall be abased, and he that humbleth himself shall be exalted.

This is spoken according to the divine judgment, not after human experience, in which they who long after glory obtain it, while others who humble themselves remain inglorious².

To take then the lowest place at a feast, according to our Lord's command, is becoming to every man; but again to rush contentiously after this, is to be condemned as a breach of order and cause of tumult; and a strife raised about it will place you on a level with those who dispute concerning the highest place. Wherefore, as our Lord here says, it becomes him who makes the feast to arrange the order of sitting down. Thus in patience and love should we mutually bear ourselves, following all things decently according to order, not for external appearance, or public display; nor should we seem to study or affect humility by violent contradiction, but rather gain it by condescension, or by patience. For resistance or opposition is

¹ St. Ambrose, Cat. Aur.

² St. Cyril, Cat. Aur.

a far stronger token of pride than taking the first seat at meat, when we obtain it by authority^a.

If thou art covetous of glory and praise, avoid the praise that cometh of men, and then thou wilt attain to glory. Turn aside from fair speeches, and then thou wilt obtain praises both from God and from men. For there is no one we are used to give so much glory to, as the man who looks down upon glory, or to praise and respect so much as the man who thinks scorn of getting respected and praised. And if we do so, much more will the God of the universe. And when He glorifieth thee and praiseth thee, what man can be more justly pronounced blessed? For there is not a greater difference between glory and disgrace, than between the glory from above, and that of men.

It is a sad thing and disgraceful to be in love with glory even in civil matters. But when in spiritual you are in the same plight, what excuse remains for you, when you are not minded to yield God even as much honour as you have yourself from your servants? For even the slave "looketh to the hand of his master^b," and the hireling to his employer, who is to pay him wages, and the disciple to his master. But you do just the contrary. Having left the God that hired thee, even thy Master, thou lookest to thy fellow-servants; and this, knowing that God remembers thy well-doings even after this life, but man only for the present. And when thou hast spectators assembled in heaven, thou art gathering together spectators on earth. And where the wrestler struggles, there he would be honoured; but thou, while thy wrestling is above, art anxious to gain thee a crown below. And what can be worse than madness like this?

How then are we to get free from the love of the glory of this world? By growing enamoured of an-

^a St. Basil, Cat. Aur.

^b Ps. cxxiii. 2.

other glory, which is really glory. Let us look to the glory from heaven, and become thoroughly acquainted with it, that by feeling admiration of its beauty, we may shun the hideousness of earthly glory, and have the benefit of much pleasure by enjoying it continually. Which may we all attain to by the grace and love toward man of our Lord Jesus Christ^c.

• St. Chrys., Rom., Hom. xxii.

EIGHTEENTH SUNDAY AFTER TRINITY:

THE EPISTLE.

1 CORINTHIANS i. 4—8.

“I thank my God always on your behalf,” &c.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by Him.

That which he exhorts others to do, saying, “With thanksgiving let your requests be made known unto God^a,” the same also he used to do himself; teaching us to begin always from these words, and before all things to give thanks unto God. For nothing is so acceptable to God, as that men should be thankful, both for themselves and for others; wherefore also he prefaces almost every Epistle with this. But the occasion for his doing so is even more urgent here, than in the other Epistles. For he that gives thanks, does so, both as having received a blessing, and as in acknowledgment of a favour: now a favour is not a debt, nor an exchange, nor a repayment: which indeed everywhere is important to be said, but much more in the case of the Corinthians, who were gaping after the dividers of the Church.

My God. Out of great earnestness he seizes on that which is common, and makes it his own; as the prophets also from time to time use to say, “O God, my God^b,” and by way of encouragement he incites them to use the same language also themselves. For such expressions belong to one who is retiring from all secular things, and moving towards Him whom he calls

^a Phil. iv. 6.

^b Ps. xliii. 4; lxi. 1.

on with so much earnestness; since he alone can truly say this, who from things of this life is ever mounting upwards unto God, and always preferring Him to all, and giving thanks continually, not only for the grace already given^c, but whatever blessing hath been since at any time bestowed, for this also he offereth unto Him the same praise. Wherefore he saith not merely, *I thank God*, but *always* for you; instructing them to be thankful both always, and to no one else save God only.

For the grace of God. Seest thou how from every quarter he draws topics for correcting them? For where "grace" is, "works" are not; where "works," it is no more "grace." If therefore it be "grace," why are ye high-minded? Whence is it that ye are puffed up?

Which is given you. And by whom was it given? By me, or by another Apostle? Not at all, but *by Jesus Christ*^d. For the expression, "In Jesus Christ," signifies this. Observe how in divers places he uses the word ἐν, "in," instead of δι' οὗ, "through means of whom;" therefore its sense is no less.

That in every thing ye are enriched. Again, by whom? *By Him*, is the reply. And not merely *ye have been enriched*, but *in every thing*. Since then it is first of all, "riches," then "riches of God," next *in every thing*, and, lastly, "through the Only-Begotten," reflect on the ineffable treasure!

In all utterance, and in all knowledge. "Word," [or utterance,] not such as the heathen, but that of God. For there is knowledge without "word," and there is knowledge with "word." For so there are many who possess knowledge, but have not the power of speech; as those who are uneducated, and unable to exhibit clearly what they have in their mind. Ye, said he, are not such as these, but competent both to understand and to speak.

* This seems to mean, the grace given in Baptism once for all.

^d δι' Χριστοῦ Ἰησοῦ.

Even as the testimony of Christ was confirmed in you. In the course of his praises and thanksgiving he touches them sharply. "For not by heathen philosophy," saith he, "neither by heathen discipline, but by the *grace of God*, and by the *riches*, and by the *knowledge*, and the *word* given by Him, were ye enabled to learn the doctrines of the truth, and to be confirmed unto the testimony of the Lord; that is, unto the Gospel. For ye had the benefit of many signs, many wonders, unspeakable grace, to make you receive the Gospel. If therefore ye are established by signs and grace, why do ye waver?" Now these are the words of one both reproving, and at the same time prepossessing them in his favour.

So that ye come behind in no gift. A great question here arises. They who had been *enriched in all utterance*, so as in no respect to *come behind in any gift*, are they carnal? For if they were such in the beginning, much more now. How then does he call them "carnal?" "For," saith he, "I was not able to speak unto you as unto spiritual, but as unto carnal." What must we say then? That having in the beginning believed, and obtained all gifts, (for indeed they were zealously affected,) they became remiss afterwards. Or, if not so, that not unto all are either these things said, or those; but the one to such as were amenable to his censures, the other to such as were adorned with his praises. For as to the fact that they still had gifts; "Each one," saith he, "hath a psalm, hath a revelation, hath a tongue, hath an interpretation; let all things be done unto edifying!" And, "Let the prophets speak two or three." Or we may state it somewhat differently, that as it is usual with us to call the greater part the whole, so also he hath spoken in this place. Withal, I think he glances at his own proceedings; for he, too, had shewn forth signs; even as also he saith in the second Epistle to them, "Howbeit the signs of an Apostle were wrought among you in

* 1 Cor. iii. 1.

' Ibid. xiv. 26, 29.

all patience^s:" and again, "For what is it wherein ye were inferior to other Churches?"

Either, as I was saying, he reminds them of his own miracles also; or, further, he speaks thus with an eye to those who were as yet approved. For many holy men were there who had "addicted themselves unto the ministry of the saints," and had become "the first-fruits of Achaia^a;" as he declareth towards the end of his Epistle.

In any case, although the praises be not very close to the truth, still, however, they are inserted by way of secret precaution, preparing the way beforehand for his discourse. For whoever at the very outset speaks things unpleasant, excludes his words from a hearing among the weaker; since, if the hearers be his equals in degree, they feel angry; if vastly inferior, they will be vexed. To avoid this, he forms his exordium out of what seem to be praises. I say, seem; for not even did this praise belong to them, but to the grace of God. For to have had remission of sins, and to have been justified, this was of the Gift from above. Wherefore also he dwells upon these points, which shew the loving-kindness of God, in order that he may the more fully purge out their malady.

Waiting for the revelationⁱ of our Lord Jesus Christ. "Why make ye much ado?" saith he; "why are ye troubled that Christ is not come? Nay, He is come; and the Day is henceforth at the doors?" And consider his wisdom, how withdrawing them from human considerations he terrifies them by mention of the fearful Judgment-seat, thus implying that not only the beginnings must be good, but the end also. For with all these gifts, and with all else that is good, we must be mindful of that Day; and there is need of many labours to be able to come unto the end.

Revelation is his word; implying, that although He

^s 2 Cor. xii. 12, 13.

^a 1 Cor. xvi. 15.

ⁱ E. V., "coming."

be not seen, yet He is, and is present even now, and then shall appear^k. Therefore there is need of patience: for to this end did ye receive the wonders, that ye may remain firm.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. Here, he seems to court them, but the saying is free from all flattery, for he knows also how to press them home; as when he saith, "Now some are puffed up, as though I would not come unto you^l:" and again, "what will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" And, "since ye seek a proof of Christ speaking in me^m." But he is also covertly accusing them; for to say, *He shall confirm*, and the word *blameless*, marks them out as still wavering, and liable to blame.

But do thou consider how he always fasteneth them as with nails to the Name of Christ. And not any man, nor teacher, but continually the Desired One Himself is remembered by him; he setting himself, as it were, to arouse those who were heavy-headed after some debauch. For nowhere in any other Epistle doth the Name of Christ occur so continually. But here it is many times in a few verses; and by means of it he weaves together, one may say, the whole of the poem. Look at it from the beginning. *Paul called to be an Apostle of Jesus Christ, to them that have been sanctified in Jesus Christ, who call upon the Name of our Lord Jesus Christ, grace be unto you and peace from God the Father, and the Lord Jesus Christ. I thank my God for the grace which hath been given by Jesus Christ, even as the testimony of Christ hath been confirmed in you, waiting for the revelation of our Lord Jesus Christ, who shall confirm you unreprouvable in the day of our Lord Jesus Christ. God is faithful, by whom ye have been called into communion with His Son Jesus Christ our Lord. And I beseech you by the Name of our Lord Jesus*

^k Compare p. 72.^l 1 Cor. iv. 18, 21.^m 2 Cor. xiii. 3.

Christ. Seest thou the constant repetition of the Name of Christ? From whence it is plain, even to the most unobservant, that not by chance or unwittingly he doeth this, but in order that by incessant application of that glorious Name he may draw off their swelling humours and cleanse out the corruption of the diseaseⁿ.

THE GOSPEL.

ST. MATTHEW xxii. 34—46.

“When the Pharisees had heard that He had put the Sadducees to silence,” &c.

When the Pharisees had heard that He had put the Sadducees to silence, they were gathered together; and one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law?

The Evangelist expresses the very cause for which the Pharisees ought to have held their peace, and by this marks their boldness. For when those others were put to silence, these again assail Him. When they ought even for this to hold their peace, they strive to urge further their former endeavours, and put forward the lawyer, not desiring to learn, but making a trial of Him, and ask, *What is the first commandment?*

For since the first commandment was this, *Thou shalt love the Lord thy God*, thinking that He would afford them some handle as though He would amend it, for the sake of shewing that Himself too was God, they propose the question. What then saith Christ? Indicating that they were led to this from having no charity, from pining with envy, from being seized by jealousy, He saith, *Thou shalt love the Lord thy*

ⁿ St. Chrysostom.

God. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself.

But wherefore *like unto it*? Because this makes the way for that, and by it is again established; "For every one that doeth evil hateth the light, neither cometh to the light^o," and again, "The fool hath said in his heart, There is no God^p." And what in consequence of this? "Corrupt they are, and become abominable in their wickedness^q." And again, "The love of money is the root of all evils; which while some coveted after, they have erred from the faith^r;" and "If ye love Me, keep My commandments^s."

But His commandments, and the sum of them, are, *Thou shalt love the Lord thy God, and thy neighbour as thyself*. If, therefore, to love God is to love one's neighbour, (for, "If thou lovest Me," He saith, "O Peter, feed My sheep,") and to love one's neighbour worketh a keeping of the commandments, with reason doth He say, *On these hang all the Law and the Prophets*.

Then since He had answered, He asks also in turn, *What think ye of Christ? Whose Son is He? They say unto Him, The Son of David.*

Since He was now about to go on to His Passion, He sets forth the prophecy that plainly proclaims Him to be Lord; and not as having come to do this without occasion, nor as having made this His aim, but from a reasonable cause.

For having asked them first, since they answered not the truth concerning Him; (for they said He was a mere man;) to overthrow their mistaken opinion, He thus introduces David proclaiming His Godhead. They supposed that He was a mere man, wherefore they said, *The Son of David*; but He to correct this,

^o St. John iii. 20.

^r 1 Tim. vi. 10.

^p Ps. xiv. 1, 2.

^q Ibid. liii. 1.

^s St. John xiv. 15.

brings in the Prophet witnessing to His being Lord, and the genuineness of His Sonship, and His equality in honour with His Father.

And not even at this doth He stop, but in order to move them to fear, He adds what followeth also, saying, *Till I make Thine enemies Thy footstool*; that at least in this way He might gain them over.

And that they may not say, that it was in flattery he so called Him; and that it was a human judgment, see what He saith, *How then doth David in Spirit call Him Lord?* See how submissively He introduces the sentence and judgment concerning Himself. First, He had said, *What think ye? Whose Son is He?* so by a question to bring them to an answer. Then since they said, *the Son of David*, He said not, "and yet David saith these things," but again in this order of question, *How then doth David in Spirit call Him Lord?* in order that the sayings might not give offence to them. Wherefore, neither did He say, *What think ye "of Me,"* but *of Christ*. For this reason the Apostle also reasoned submissively, saying, "Let me speak freely unto you of the Patriarch David, that he is both dead and buried[†].

And He Himself, too, in like manner, for this cause introduces the doctrine in the way of question and inference, saying, *How then doth David in Spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thine enemies Thy footstool*; and again, *If David then call Him Lord, how is He his Son*; not taking away the fact that He is his Son, away with the thought; for He would not then have reproved Peter for this[‡]; but to correct their secret thoughts. So that when He saith, *How is He his Son?* He meaneth this, not so as ye say. For they said, that He is Son only, and not also Lord.

But nevertheless, even when they had heard these

[†] Acts ii. 29.

[‡] For being unwilling to admit what belonged to His Humanity; St. Matt. xvi. 22, 23.

things, they answered nothing, for they wished not to learn any of the things that were needful. Wherefore, He Himself addeth and saith, "He is his Lord." Or, rather, not even this very thing doth He say without support, but having taken the Prophet with Him, because of His being exceedingly distrusted by them, and evil reported of amongst them. To which fact we ought to have especial regard; and if anything be said by Him that is lowly and submissive, not to be offended, for the cause is this, with many other things also, that He talks with them in condescension.

Wherefore, now also He delivers His doctrine in the manner of question and answer; but he darkly intimates even in this way His dignity. For it was not as much to be called Lord of the Jews, as of David.

But mark thou also, I pray thee, how seasonable it is. For when He had said, "there is one Lord," then He spake of Himself that He is Lord, and shewed it by prophecy, no more by His works only. And He sheweth the Father Himself taking vengeance upon them in His behalf, for He saith, *Until I make Thine enemies Thy footstool*, and great unanimity even hereby towards Himself, and honour on the part of Him that begat Him. And upon His reasonings with them He doth set this end high and great, and sufficient to close fast their mouths.

For they were silent from thenceforth, not willingly, but from their having nothing to say; and they received so deadly a blow, as no longer to dare to attempt the same things any more. *For no one, it is said, durst from that day forth ask Him any more questions.*

And this was no little advantage to the multitude. Therefore also unto them doth He henceforth direct His word, having removed the wolves, and having repulsed their plots*.

The question which was proposed to the Jews, Christians ought to solve. For the Lord Jesus Christ, who

* St. Mark xii. 29.

* St. Chrysostom.

proposed it to the Jews, did not solve it Himself; to the Jews, I mean, He did not, but to us He hath solved it.

Had the Jews been instructed in the Christian faith, which we hold; had they not closed their hearts against the Gospel, had they wished to have spiritual life in them, they would, as instructed in the faith of the Church, have made answer to this question, and said, Because, "in the beginning was the Word, and the Word was with God, and the Word was God," see how He is David's Lord. But because "the Word was made flesh, and dwelt among us," see how He is David's Son. But as being ignorant, they were silent, nor when they shut their mouths did they open their ears, that what they could not answer when questioned, they might after instruction know².

¹ St. John i. 1.

² St. Aug. Ser. N.T. xli.

NINETEENTH SUNDAY AFTER TRINITY.

THE EPISTLE.

EPHESIANS iv. 17—32.

“This I say, therefore, and testify,” &c.

THESE words are not addressed to the Ephesians only^a, but are now addressed also to you; and that not from me, but from Paul, or rather neither from me nor from Paul, but from the Grace of the Spirit. And we then ought so to feel as though that Grace Itself were uttering them. *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.* But if it is ignorance, if blindness, why blame it? If a man is ignorant, it were just not that he should be ill-treated for it, nor be blamed, but that he should be taught those things of which he is ignorant. But mark how at once he cuts them off from all excuse. *Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ.* Here he shews us that the cause of their blindness was their way of life, and that their way of life was the consequence of their own carelessness and insensibility.

Who being past feeling, saith he, have given themselves over.

Whenever, then, ye hear that “God gave them over to a reprobate mind^b,” remember this expression, that *they gave themselves over*. But if they gave themselves

^a St. Chrys. on Eph., Hom. xiii. p. 242.

^b Rom. i. 28.

over, how did God give them over? Or again, if God gave them over, how did they give themselves over? Thou seest the seeming contradiction. The word *gave them over*, then, means this, He permitted them to be given over. Seest thou that an impure life is the root and foundation of unholy opinions? "Every one," saith the Lord, "that doeth evil hateth the light, neither cometh to the light." They made these evil things, saith Paul, their business. Hence their blindness, hence the *darkness of their understanding*. There is such a thing as being dark even while the light is shining, when the eyes are weak. And weak they become, either by the influx of bad blood, or by overflow of humours. And so surely is it here; when the strong flood of the affairs of this life overwhelms the perceptive power of the understanding, it is thrown into a state of darkness.

But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus. The expression, *if so be*, &c., is not that of one doubting, but of one strongly affirming.

But ye have not so learned Christ. That is to say, it was not for these purposes that ye learned Christ.

That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

This then, surely, is to learn Christ, to live rightly; for he that lives wickedly knows not God, neither is known of Him.

And be ye renewed in the spirit of your mind.

In order that no one may suppose that, whereas he speaks of old and new, he is introducing a different person, observe his expression, *Be ye renewed*. To be renewed is, when the selfsame thing which has grown old is renewed, changed from one state into the other.

And how is the renewal to take place? *In the spirit of your mind.* That is, in the spirit which is in your mind.

* St. John iii. 20.

And that ye put on the new man. Seest thou that the subject [i.e. yourself] is one, but the clothing is twofold,—that which is put off, and that which is put on.

The new man, which after God is created in righteousness and true holiness.

Observe here how he calls this realizing of virtue, the bringing of it into being from nothing, a *creation*. But what? was not that other former creation after God? No, in no wise, but after the devil; he is the sole creator of sin.

How is this? Man is created henceforth not of water, nor of earth, but *in righteousness and true holiness*. What is this? God straightway created him, he means, to be a son: for this takes place from Baptism. This is the reality, *in righteousness and true holiness*. There was of old a righteousness, there was likewise a holiness with the Jews. Yet was that righteousness not in truth, but in figure. For the being clean in body was a type of purity, not the truth of purity; was a type of righteousness, not the truth of righteousness.

Having spoken of the *old man* generally, he next draws him in detail. And what saith he?

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Observe how everywhere he shames them by this similitude of the body. Let not the eye, saith he, lie to the foot, nor the foot to the eye. For example, if there be a deep pit, and it be covered so as to present to the eye an appearance of solid ground, will not the eye use the foot to discover whether it yields and is hollow, or whether it is firm and resists? Will the foot tell a lie and not report the truth? Or again, if the eye should spy a serpent or wild beast, will it lie to the foot? will it not at once inform it, and the foot refrain from going on? What, again, if a drug be deadly, will the smelling lie to the mouth? It tells the truth as it appears to itself. And what again, will

the tongue lie to the stomach? Does it not when a thing is bitter, reject it, and when it is sweet pass it on? Observe this interchange of service; observe a provident care arising from truth, and as one might say, spontaneously from the heart. So, surely, should it be with us also; let us not lie, since we are *members one of another*. This is a sure token of friendship, whereas the contrary is of enmity. For there is nothing, no nothing, so productive of enmity, as deceit and guile.

Be ye angry and sin not, let not the sun go down upon your wrath.

Observe his wisdom. He both speaks to prevent our sinning, and, if we do not listen, still does not forsake us; for he never suffers his spiritual yearnings to desert him. Just as the physician prescribes to the sick man what he must do, and if he does not submit, still does not give him up, but adding what advice he can by persuasion, again goes on with the cure, so also does Paul. He has said, *lie not*. Yet if even lying should produce anger, he goes on to cure this also. And what saith he? *Be ye angry and sin not*. It were good indeed never to be angry. Yet if one should fall into a passion, still let him not fall into so great a degree. For *let not the sun, saith he, go down upon your wrath*. Wouldst thou have thy fits of anger? One hour, or two, or three is enough for thee; let not the sun depart, and leave you both at enmity. It was of God's goodness that he rose; let him not depart having shone on men unworthy of it. For if the Lord of His great goodness sent him, and hath Himself forgiven thee thy sins, and yet thou forgivest not thy neighbour, look, how great an evil is this! And there is yet another besides this. Blessed Paul dreads the night, lest overtaking in solitude him that is wronged, still burning with anger, it should again kindle the fire. As long as there are many things in the daytime to banish it, thou art free to indulge it; but as soon as

ever the evening comes on, be reconciled, extinguish the evil while it is yet fresh ; for should night overtake it, the morrow will not avail to extinguish the further evil which will have been collected in the night. If part, and the great part be rooted up, but not the whole, enough will be supplied from what is left for the following night, to kindle the conflagration more fiercely. And, just as, should the sun be unable by the heat of the day to soften and disperse those particles of air, which have been formed during the night and condensed into a cloud, they afford material for a storm, night overtaking the remainder, and feeding it with fresh vapours : so also is it in the case of anger.

Neither give place to the devil.

So, then, to be at war with one another is to *give place to the devil* ; for whereas we had need to be all in close array, and to make our stand against him, we have relaxed our enmity against him, and are giving the signal for turning against each other. Never has the devil such *place* as in our enmities. As stones in a building, so long as they are closely fitted together, and leave no interstice, will stand firm, but if there be a rift no broader than a hair, this ruins all ; so is it with us and the devil. So long indeed as we are closely set and compacted together, he cannot introduce one of his wiles ; but the moment a gap is made, he rushes in like a torrent. In every case he needs only a beginning, and this is the thing which it is difficult to accomplish ; but this done, he makes room on all sides himself. From henceforth he opens the ear to slanders, and they who speak lies are the more trusted, because there is enmity which plays the advocate, not truth which judges. And as, where friendship is, even these evils which are true appear false, so where there is enmity, even the false appear true. There is a different judgment, a different tribunal, which does not hear fairly, but with bias and partiality.

Let us then, I beseech you, do all we can to extinguish our enmity before the going down of the sun. For if we fail to master it on the very first day, we shall be protracting it on the following, and even, oftentimes, for a whole year, and the enmity will thenceforward augment itself, and require nothing to aid it. It will cause us to suspect that words spoken in one sense were meant in another, the same of gestures, of everything, and by this means will exasperate and infuriate us.

How then are we to allay this passion? How shall we extinguish the flame? By reflecting on our own sins, and on how much we have to answer for to God. By reflecting that we are wreaking vengeance, not on an enemy, but on ourselves. By reflecting that we are delighting the devil, delighting our enemy, our real enemy, and that for him we are doing wrong to our own members. Wouldest thou be revengeful, and be at enmity? Be at enmity, but be so with the devil, and not with a member of thine own. For this purpose hath God armed us with anger, not that we should thrust the sword against our own bodies, but that we should plunge the whole blade in the devil's breast. And this we shall do by being merciful to ourselves, by being peaceably disposed one towards another. Perish money, perish glory and reputation; mine own member is dearer to me than them all. Thus let us say to ourselves; let us not do violence to our own nature to gain wealth, to obtain glory.

Let him that stole, steal no more.

Seest thou what are the members of the old man? Falsehood, revenge, theft. Why said he not, *Let him that stole* be punished, be tortured, be racked; but, let him *steal no more*? *But rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

It is possible, quite possible, to put off the reproach, not only by ceasing from the sin, but by working some

good thing also. He does not simply desire that we should work, but so work as to *labour*, so that we may communicate to others. For the thief indeed works, but it is that which is evil.

Let no corrupt communication proceed out of your mouth.

What is *corrupt speech*? That which is said elsewhere to be also "idle, backbiting, filthy communication, jesting, foolish talking." See ye how he is cutting up the very roots of anger? Lying, theft, unseasonable conversation. And well does he give advice concerning conversation, inasmuch as we shall pay the penalty, not for our deeds only, but also for our words.

But that which is good, he proceeds, to the use of edifying, that it may minister grace unto the hearers.

That is to say, What edifies thy neighbour, that only speak, not a word more. God gave thee a mouth and tongue to this end, that thou mightest give thanks unto Him, that thou mightest build up thy neighbour. So that if thou destroy that building, better were it to be silent, and never to speak at all. For indeed the hands of the workman, if instead of raising the walls, they should learn to pull them down, would justly deserve to be cut off. So saith the Psalmist, "The Lord shall root out all deceitful lips."

And grieve not, Paul adds, the Holy Spirit of God.

This is a matter even more terrible and startling, and is like what he saith in the Epistle to the Thessalonians, "He that despiseth, despiseth not man, but God^d." So also here. If thou utter a reproachful word, if thou strike thy brother, thou art not striking him, thou art *grieving the Holy Spirit*. And then, to heighten the rebuke, he adds the benefit bestowed on us.

And grieve not the Holy Spirit, saith he, whereby ye are sealed unto the day of redemption.

He it is Who marks us as a royal flock; He, Who

^d 1 Thess. iv. 8.

*all bitterness, and wrath, and anger, and clamour,
evil-speaking, be put away from you, with all malice.
be ye kind one to another, tender-hearted, forgiving
another, even as God for Christ's sake hath forgiven*

we are to attain to the kingdom of heaven, it is
nough to abandon wickedness, but great exercise
e virtues is required also. To be delivered from
we must indeed abstain from wickedness; but to
to the kingdom, we must cleave fast to virtue.
ye not that this is the case even in the tribunals
heathen, when the whole city is assembled, and
ination of men's deeds is made? Nay, there was
cient custom amongst the heathen, to crown with
den crown,—not the man who had done no evil
s country, for this were in itself no more than to
him from punishment,—but him who had achieved
l benefits. It was thus that a man was to be ad-
d to this distinction.

at what I had especial need to say, had, I know
ow, well-nigh escaped me. For as I was saying
the departure from evil is sufficient to prevent our
g into hell, whilst I was speaking, there stole

kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat." So far, well. It was meet that for such compassion they should receive this reward. That those, however, who only did not communicate of their own possessions to them that were in need,—that they should be punished, not merely by the loss of blessings, but by being also sent to hell-fire, what just reason, I say, can there be in this? Now most certainly this will have a fair show of reason, no less than the other case; for we are here instructed, that as they that have done good shall enjoy those good things that are in heaven, so they, who, though they have no evil indeed to be charged with, yet have omitted to do any good they might have done, will be hurried away with them that have done evil into hell-fire. Unless one might indeed say this, that the very not doing good is a part of wickedness, inasmuch as it comes of idleness, and idleness is a part of vice, nay, rather, not a part, but a source and baneful root of it. For idleness is the teacher of every vice. Let us not then foolishly ask such questions as these, what place shall he occupy, who has done neither any evil nor any good? The very not doing good, is in itself doing evil. Tell me, if thou hadst a servant, who should neither steal, nor insult, nor contradict thee, who, moreover, should keep from drunkenness and every other kind of vice, and yet should sit perpetually in idleness, and not doing one of those duties which a servant owes to his master, wouldest thou not scourge him, wouldest thou not put him to the rack? Doubtless, thou wilt say, I would. And yet forsooth he has done no evil. No, but this is in itself doing evil. But let us apply this to other cases in life. Suppose then that of a husbandman. He does no damage to our property, he lays no plots against us, and he is not a thief, he only ties his hands behind him, and sits at home; he neither sows, nor cuts a single furrow, nor harnesses an ox to the yoke, nor looks after a

ne, nor discharges any one of those labours required in husbandry. Now, I say, should we not punish such a man? and yet he has done no wrong to any one, we have no charge whatever to make against him. No, but by this very thing has he done wrong. He does wrong in that he does not contribute his own share to the common stock of good. And what again, tell me, if every single artisan or mechanic were only to do no harm, say to one of a different craft,—nay, to one of his own, but only were to be idle, would not his whole life at that rate come utterly to an end and perish? Will ye that I further protract the discourse with reference to the body? Let the hand then neither strike the head, nor cut out the tongue, nor pluck out the eye, nor do any evil of this sort, but only remain idle, and not render its due service to the body at large; would it not be more fitting that it should be cut off, than that one should carry it about in idleness, doing mischief to the whole body? What, too, the mouth, without either devouring the hand or striking the breast, should nevertheless fail in all its proper duties, were it not far better that it should be closed? If then in the case of servants, and of mechanics, and of the body, not only the commission of evil, but also the omission of what is good, is great unrighteousness, much more will this be the case in the body of Christ.

Therefore the blessed Paul, in leading us away from sin, leads us on to virtue. For where, tell me, is the advantage of all the thorns being cut out, if the good seeds be not sown? Our labour, if it remain unfinished, will end in the same mischief. And therefore Paul,

his deep and affectionate anxiety for us, does not let his admonition stop at rooting out and destroying evil tempers, but further urges us at once to make evident the implanting of good ones.

For having said, *Let all bitterness, and wrath, and anger, and evil-speaking, be put away from you, with*

all malice ; he adds, And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Eten as God for Christ's sake hath forgiven you.

He would have us cherish the tender heart of fathers towards each other. For by heart is here meant loving-kindness and compassion. Inasmuch as it cannot be that, as men, we shall avoid either giving pain or suffering it, he devises a remedy,—that we should forgive one another. *Forgiving one another*, saith he, *even as God hath forgiven us.* Yet there is no comparison, for if indeed thou forgivest another man, he will forgive thee in return, whereas to God thou hast neither given nor forgiven anything. And thou art forgiving a fellow-servant ; whereas God is forgiving a servant and an enemy, and one that hates him.

Eten as God for Christ's sake hath forgiven you.

Here he points to a high mystery. For God's forgiveness, he says, was not a simple forgiveness, staking nothing ; what was risked for it was the Son. That He might forgive thee, He sacrificed the Son ; and thou refusest pardon when oftentimes thou mightest grant it, at no risk and at no cost^e.

THE GOSPEL.

ST. MATTHEW ix. 1—8.

“Jesus entered into a ship,” &c.’

Jesus entered into a ship, and passed over, and came into His own city.

He entered into a ship and passed over, when He might have gone over afoot. For it was His will not always to be doing miracles, that he might not injure the doctrine of His humanity.

^e St. Chrysostom.

His own city, is here meant Capernaum. That gave Him birth was Bethlehem; that which brought Him up, Nazareth; that which had Him continually inhabiting it, Capernaum.

And behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith,—

Matthew saith only that they brought him, but Mark and Luke add that they broke up the roof and let him down. And they put the sick man before Jesus, saying nothing, but committing the whole to Him.

For though in the beginning He Himself went forth, and did not require so much faith of them that came unto Him; yet in this case they both approached Him and had faith required on their part. For, Matthew saith, "their faith;" that is, the faith of the man that had let the man down through the roof. Jesus doth not on all occasions require faith on the part of the sick only: as for instance, when they are brought to Him, or in any other way, through their disease, are under the power of their own control. But in this case, the sick man had part in the faith; for he would not have allowed himself to be so let down, unless he had believed.

And unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

As much, then, as they had evinced so great faith, Jesus also evinces His own power, with all authority abasing the sins of him that was sick, and shewing His equality with Him that begat Him. From the beginning He had implied this by His teaching, when He taught as one having authority; by the leper, when He said, "I will, be thou clean;" by the centurion, upon his saying, "speak the word only and my servant shall be healed;" He marvelled at him, and rated him above all men; by the sea, when he calmed it with a mere word; by the devils, when they

acknowledged Him as their Judge, and He cast them out with great authority.

And here, again, in another and a greater way, He constrains His very enemies to confess His equality in honour with the Father, and by their own mouths He makes it manifest. For He, to signify His own indifference to honour (for there stood a great company of spectators shutting up the entrance, wherefore they had let the man down from above), did not straightway hasten to heal the visible body, but He takes His occasion from them; and He healed first that which is invisible, the soul, forgiving his sins; which indeed saved the sick man, but brought no great glory to Himself. They themselves rather, His enemies, troubled by their malice, and wishing to assail Him against their will, rendered that conspicuous which He had done. He, in fact, in His abundance of counsel, made use of their envy for the manifestation of the miracle. For,

Behold certain of the scribes said within themselves, This man blasphemeth. [Who can forgive sins but God only^b?]

Upon their murmuring, and saying this, let us see what He answereth. Doth He remove the suspicion? Yet, if He were not equal with God, He should have denied it, and said that He was far from possessing this power. But, on the contrary, He both affirms and ratifies it, as well by His own voice, as by the performance of the miracle. Thus, it appearing that His saying certain things of Himself gave disgust to His hearers, He confirms what He had said by the testimony of others; and, what is truly marvellous, not by his friends only, but also by His enemies; for this is of the excellency of His wisdom. By his friends, on the one hand, where He said, "I will, Be thou clean," and when He said, "I have not found so great faith, no not in Israel¹;" but now by His enemies. For because

^b St. Mark.

¹ St. Matt. viii. 3, 10.

they had said, "no man can forgive sins, but God only," He subjoined,

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy) Arise, take up thy bed, and go unto thine house.

And not in this case only, but when His enemies were saying, "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God^k;" neither in this instance did He put down this opinion, but again confirmed it, saying, "If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe the works^l."

But now He displays yet another sign, and that no small one, of His own Godhead, and of His equality in honour with the Father. For whereas they said that to forgive sins belongs to God alone, He not only forgiveth sins, but also, before this, exhibits another power which pertained to God alone, the publishing the secrets in the heart. For they had not uttered what they were thinking, but

Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

Now, that it belongs to God alone to know men's secret thoughts, hear what saith the Prophet: "Thou only knowest the hearts of the children of men^m;" and again, "God trieth the hearts and reinsⁿ;" and Jeremiah too saith, "The heart is deep above all things, and it is man, and who shall know him^o?" and, "Man looketh on the outward appearance, but the Lord looketh on the heart^p."

Implying, therefore, that Himself is God, equal to Him who begat Him, what things they were reasoning in themselves (for through fear of the multitude they durst not utter their thoughts) He unveils and makes manifest, with great gentleness saying, *Where-*

^k St. John x. 83.

^m Ps. vii. 9.

^l Ibid. 37, 38.

^o Jer. xvii. 9, LXX.

ⁿ 2 Chron. vi. 30.

^p 1 Sam. xvi. 7.

fore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven thee? or to say, Arise, take up thy bed, and walk?

If ye disbelieve, saith He, what went before, and account my saying a boast; behold I add to it another thing, the unveiling of your secrets: and after that again another, the restoring of the paralyzed.

And whereas, when He spake unto the sick of the palsy, He spake without clearly manifesting His own authority: for He said not, "I forgive thee thy sins," but, "thy sins be forgiven thee:" upon their constraining Him, He discloses His authority more plainly, saying, *But that ye may know that the Son of man hath power on earth to forgive sins.*

Seest thou how far He was from unwillingness to be thought equal to the Father? He said not, "the Son of man hath need of another," or, "God hath given Him authority;" but He said, *the Son of man hath power on earth to forgive sins.* And this He doth not say for love of honour, but that they *may know* that He doth not blaspheme in making Himself equal with God.

Thus, everywhere is it His will to give clear and indisputable proofs; as when He saith, "Go thy way, shew thyself to the priest^a:" when He points to Peter's wife's mother ministering; when He permits the swine to cast themselves down headlong. And in the same manner here, first, for a certain token of the forgiveness of the sick man's sins, He gives health to his body: and for a token of the bodily cure, lest the fact should be thought a mere fancy, He makes him carry his bed. And He doth not this, until He hath asked them a question; *Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise and walk?* As if to say, "Which seems to you easier, to bind up a disorganized body, or to undo the sins of a soul? It is manifest,—it is easier to bind up a body. For by how much a soul is better than a body, by so much is the doing away sins

^a St. Matt. viii. 4.

greater work than doing away sickness; but because the one is unseen, the other in sight, I add that which, though inferior, is yet more open to sense; that the greater, and the unseen, may thereby receive its proof." Thus, by His works He anticipated even now the revelation made by John, that "He taketh away the sins of the world."

Having now raised up the sick of the palsy, He sends him to his house; here, again, proving that the cure was not imaginary; for He makes the same persons who had been witnesses of his infirmity, to be witnesses also of his health. And it is as if He said, I indeed had desired, through thy calamity, to heal those also who seem to be in health, but are diseased in mind; but since they will not, depart thou to thine house, and heal them that are there."

Seest thou how it is indicated that He is Creator both of souls and bodies? inasmuch as He heals the palsy in each of the two substances, and makes the invisible evident by that which is in sight. But nevertheless they still creep upon the earth.

When the multitude saw it, they marvelled, and glorified God, Which (it is said) had given such power unto men: for the flesh was an offence unto them; but He did not rebuke them, but proceeds by His works to arouse them and lead their thoughts upwards. Since for the time it was no small thing for Him to be thought greater than all men, as having come from God. For had they well-established these things in their own mind, going on in order, they would soon have known that He was even the Son of God. But they did not attain these things clearly, wherefore neither were they able to approach Him. For they said again, "This man is not of God;" "how is this man of God?" and they were continually harping on these things, putting them forward as cloaks for their own passions.

Which thing many now also do; and thinking to

avenge God, indulge their own passions. For even the God of all, having power to launch His thunder-bolt against them that blaspheme Him, makes the sun to rise, and sends forth the showers, and affords them all things in abundance: Whom we ought to imitate, and so to entreat, advise, admonish, with meekness, not with anger, not making ourselves wild beasts.

For no harm at all ensues unto God by their blasphemy, that thou shouldst be angered, but he who blasphemeth himself receives the wound. Wherefore groan, bewail, for the calamity indeed deserves tears. And the wounded man, again,—nothing can so heal him as gentleness: gentleness I say, which is mightier than any violence.

See, for example, how He Himself, the insulted One, discourses with us, both in the Old Testament, and in the New; in the one saying, "O My people, what have I done unto thee?" in the other, "Saul, Saul, why persecutest thou Me?" Paul, too, bids, "In meekness instruct those that oppose themselves." And Christ again, when His disciples had come to Him, requiring fire to come down from heaven, strongly rebuked them, saying, "ye know not what manner of spirit ye are of."

And here, again, He said not, "O accursed, and sorcerers as ye are, O ye envious, and enemies of men's salvation;" but, "Wherefore think ye evil in your hearts?"

We must, you see, use gentleness to eradicate the disease. Since he who is become better through the fear of man, will quickly return to wickedness. For this cause He commanded the tares to be left, giving an appointed day of repentance. Yea, and many of them in fact repented, and became good, who before were bad; as, for instance, Paul, the Publican, the Thief; for these being really tares were turned into kindly wheat.

* Micah vi. 3.

† 2 Tim. ii. 25.

‡ Acts ix. 4.

§ St. Luke ix. 55.

Because, although in the seeds this cannot be, yet in the human will it is both feasible and easy; for our will is bound by no limits of nature, but hath freedom of choice for its privilege.

Accordingly, when thou seest an enemy of the truth, wait on him, take care of him, lead him back into virtue, by shewing forth an excellent life, by applying "speech that cannot be condemned," by bestowing attention and tender care, by trying every means of amendment in imitation of the best physicians. For they cure not in one manner only, but when they see the wound not yield to the first remedy, they add another, and after that again another, and now they use the knife, and now bind up. And do thou, having become a physician of souls, put in practice every mode of cure according to Christ's laws; that thou mayest receive the reward both of saving thyself and of profiting others, doing all to the glory of God, and so being glorified also thyself. "For them that glorify Me, saith He, I will glorify; and they that despise Me, shall be lightly esteemed*."

Let us, I say, do all things unto His glory, that we may attain unto that blessed portion; unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might for ever and ever*. Amen.

* Tit. ii. 8.

* 1 Sam. ii. 30.

* St. Chrysostom.

TWENTIETH SUNDAY AFTER TRINITY.

THE EPISTLE.

EPHESIANS V. 15—21.

"See then that ye walk circumspectly," &c.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time.

What is Paul saying? *See that ye walk circumspectly.* He knew that his Master, when He sent His disciples "as sheep in the midst of wolves," further charged them to be also "as doves." "Ye shall be harmless," saith He, "as doves." Forasmuch then as they were both amongst wolves, and were commanded not to defend themselves, but to suffer evil, they needed this admonition, "Look how ye walk." Whole cities were at war with them; yea, this war made its way also into houses. They were divided, father against son, and son against father, mother against daughter, and daughter against mother. They heard Christ say, "He that loveth father or mother more than Me is not worthy of Me." Lest therefore they should think that he was introducing nothing but wars and fighting, he says, *See that ye walk circumspectly.* That is to say, "Except the Gospel message, give no handle on any other score whatever, for the hatred you will incur. Let no one have any other charge to make against you; but shew all deference and obedience, whenever it does no harm to the message, whenever it does not stand in the way of Godliness."

Not as fools, but as wise, redeeming the time, because the days are evil.

• St. Matt. x. 16.

Paul means, the time is not yours. At present ye are strangers, and sojourners, and foreigners, and aliens; seek not honours, seek not glory, seek not authority, nor revenge; bear all things, and in this way *redeem the time*; give up many things, anything that may be required. The expression is obscure, I will throw light upon it by an example. Imagine a man having a magnificent house, into which some should make their way with purpose to murder him, and that he, giving a large sum, should thereby rescue himself. Then we should say, he has redeemed himself. So also hast thou a large house,—a true faith in thy keeping. They will come to take all away. Give whatever they may demand, only preserve the principal. I mean the faith.

Wherefore be ye not unwise, but understanding what the will of the Lord is; and be not drunk with wine, wherein is excess.

For indeed intemperance in this renders men passionate and violent, and hot-headed, hasty and peevish. Wine has been given us for cheerfulness, not for drunkenness. Wouldest thou know where wine is good? Hear what the Scripture saith, "Give wine to them that are in grief, and strong drink to those that be of heavy hearts^b." And justly; because it can mitigate asperity and gloominess, and drive away clouds from the brow. "Wine maketh glad the heart of man^c," saith the Psalmist. How then doth wine produce drunkenness? For it cannot be that one and the same thing should work contradictions. Drunkenness then surely does not arise from wine, but from intemperance. Wine is bestowed upon us for no other purpose than for bodily health; but this purpose is thwarted by its immoderate use.

The reason why God has formed our bodies in moderate proportions, and so as to be satisfied with a little, is to instruct us that He has formed us as

^b Prov. xxxi. 6, Sept.

^c Ps. civ. 15.

adapted to another life. And that life He would fain have bestowed upon us even from the very beginning; but since we rendered ourselves unworthy of it, He deferred it; and in the time during which it is deferred, not even in that does He allow us immoderate indulgence; for a little cup of wine, and a single loaf, is enough to satisfy a man's hunger. And the lord of all the brute creation has He formed so as to require less food in proportion than they, and his body He formed small; thereby declaring to us nothing else than this, that we are hastening onward to another life. *Be not drunk*, Paul says, *with wine, wherein is excess*; for not only does it not preserve, but it destroys; and that, not the body only, but the soul also.

But be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your hearts to the Lord;

Dost thou wish, he says, to be cheerful, dost thou wish to employ the day? I give thee spiritual drink; for drunkenness even cuts off the articulate sound of our tongue; it makes us lisp and stammer, and distorts the eyes, and the whole frame. Learn to sing psalms, and thou shalt see the delightfulness of the employment. For as they who sing satanic songs are filled with an unclean spirit, so are they filled by the Holy Spirit who sing psalms.

And is this Spirit then within us? Yes, indeed, within us. For when we have driven lying and bitterness, uncleanness and covetousness^d away from our souls; when we are become kind, tender-hearted, forgiving; when there is no jesting, when we have rendered ourselves worthy of it, what is then to hinder the Holy Spirit from coming and lighting upon us? And not only will He come unto us, but He will fill our hearts, and when we have so great a light kindled within us, then will the way of virtue be no longer difficult to attain, but will be easy and simple.

^d *Covetousness*; see Epistle for Third Sunday in Lent.

What is meant by *singing . . . in your hearts to the Lord*? It means singing with close attention and understanding. For they who do not attend closely, merely sing, uttering the words, whilst their heart is roaming elsewhere.

Giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ.

Always giving thanks, he says, *for all things*. What? are we to give thanks for everything that befalls us? Yes, be it even disease, be it even penury. For if a certain wise man gave this advice in the Old Testament, and said, "Whatsoever is brought upon ye, take cheerfully, and be patient when thou art changed to a low estate," much more ought this to be the case in the New. But if thou give thanks when thou art in comfort and in affluence, in success and in prosperity, there is nothing great, nothing wonderful in that. What is required, is for a man to give thanks when he is in afflictions, in anguish, in discouragement. Utter no word in preference to this, "Lord, I thank Thee." And why do I speak of the afflictions of this world? It is our duty to give God thanks even for Hell itself; for the torments and punishments of the other world. For surely it is a thing beneficial to those who attend to it, when the dread of Hell is laid like a bridle on our hearts. Let us therefore give thanks, not only for blessings which we see, but also for those which we see not, and for those which we receive against our will. For many are the blessings He bestows upon us, without our desire, without our knowledge.

What else is the peculiar work of God, if it be not this, to do good to all mankind, alike by chastisements and by enjoyments? Let us not then give thanks only when we are in prosperity, for there is nothing great in this, and this the devil well knows, and therefore he said, "Doth Job serve God for nought? Hast Thou

not made an hedge about him, and about his house, and about all that he hath? . . . but put forth thine hand now to touch all that he hath, and he will curse Thee to Thy face^f." However that accursed one gained no advantage then, and God forbid that he should gain any from us now! But whenever we are in penury, or in sickness, or in adversity, then let us increase our thanksgiving, thanksgiving, I mean, not in words, nor in tongue, but in deeds and works, in mind and in heart. Let us give thanks unto Him with all our souls, for He loves us more than they which begat us, and wide as is the difference between evil and goodness, so great is the difference between the love of God and that of our fathers. And these are not my words, but those of Christ Himself, Who loveth us. Hear what He Himself saith: "What man is there of you, who, if his son ask bread, will he give him a stone? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him^g." And again, hear what He saith elsewhere: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee, saith the Lord^h." For if He loveth us not, wherefore did He create us? Had He any necessity? Do we supply to Him any ministry and service? Needeth He anything that we can render? Hear what the Prophet says: "I said unto the Lord, Thou art my Lord, my goods are nothing unto Theeⁱ."

But it is said by the ungrateful and insensible, that it were more suitable to God's goodness that there should be equality amongst men. Tell me, ungrateful man, what kind of equality thou meanest, and what things are they in which thou deniest His goodness to be shewn? "Such an one," thou sayest, "is a cripple

^f Job i. 10, 11.^g St. Matt. vii. 9, 11.^h Isa. xlix. 15.ⁱ Ps. xvi. 2, LXX. and Pr.-Bk.

from his youth ; another is mad ; another is old, and a poverty ; another wasted by disease. Are these the works of Providence ? One good man is deaf, one dumb, one poor, whilst another, impious, yea, utterly impious and exceeding vicious, enjoys great wealth, and lives an idle and luxurious life." Such things as these they say, and weave a long tissue of complaint against the providence of God.

What, then, are these things without a providence ? Tell me now, could so many good things as we see round us come by accident ? The daily light, the beautiful order that exists in all things, the mazy dances of the stars, the equable course of night and day, the regular gradation of nature in vegetables, animals and men,—Who, tell me, is it that ordereth these ? If there were no superintending Being, but all things combined together by accident, Who was it that made this vault revolve—so beautiful, so vast,—the sky, and set it upon the earth, nay more, upon the waters ? Who is it that gives the fruitful seasons ? Who implanted so great power in seeds and vegetables ? for that which is accidental is necessarily disorderly, whereas order implies art. For which, tell me, of the things around us that are accidental is not all of disorder and confusion ? Nor will I speak of things accidental only, but of those which imply some agent, but an unskilful agent. For example, let there be timber and stone, and let not lime be wanting, and let a man unskilled in building take them, and begin building, even with earnest endeavour, will he not spoil it all ? Again, take a vessel without a pilot, containing everything which a vessel ought to contain, without a shipwright, I do not say unappointed, but well appointed, Will it be able to sail ? and could the vast extent of earth standing on the waters ever stand so firmly, and so long a time, without some power to hold it together ? And can these views have any reason in them ? Is it not the extreme of absurdity to

conceive them, for in very truth all is the work of Providence!

If we were to follow out the arguments concerning providence, generally and in detail, time would fail us; therefore I will now ask him who would start this question, Are these things the result of providence, or of the want of providence? and if he shall say that they are not the work of providence, then again I will say, How did they arise? But of this he can give no account.

Truly then is it thy duty not to question, not to be over-curious in those things which concern man. And why not? Because man is nobler than all these things, and these were made for his sake, not he for their sakes. If then thou understandest not so much as the skill and contrivance that are visible in His providence, concerning these lower things, how shalt thou be able to find the reasons of God's dealing when man himself is the subject. Tell me, I pray, why did God form man so small, so far below the height of heaven, as that he should even doubt of the things which appear above him? Why are the northern and southern climes uninhabitable? Why is the night made longer in winter and shorter in summer? Why are the degrees of cold and heat such as they are? Why is the body mortal? And such questions I could ask thee for ever; and in one and all thou wilt be at a loss to answer. And thus is this of all things most providential, that the reasons are kept secret from us. For surely one would have imagined man to be the cause of all things, were there not this to humble our understanding.

But such an one, you will say, is poor, and poverty is an evil; and what but an evil is it to be sick, or to be crippled? Oh, man! these things are nothing. One thing alone is evil, that is, sin. This is the only thing into the cause of which we ought to search, but into the cause of real evils we search not, while we busy ourselves about the causes of other things. Why

is it that not one of us asks why he has sinned, though many an one asks why he is poor or in sickness. Yet to sin is it not in my own power? Did I ever master my wrath? Did I ever master my anger? When I find that I have done this, I find that to sin is in my own power. But no one busies himself about these matters, no one examines into them. Yet what is it to thee if such an one is blind, or such an one poor? God hath not charged thee to look at this, but at what thou thyself art doing. For, as to the first, if thou doubtest that there is a Power superintending the world, and all these things, then art thou utterly senseless; but if thou art persuaded of this, then thou canst not doubt that it is our duty to please Him.

Always giving thanks for all things to God.

Go to the physician, and thou wilt see him using the knife and the cautery. Nay, I say not so much as this to thee, Go to the carpenter. Thou dost not ask even his reasons, though thou understandest not one of the things which he doeth. Nay, I will bring thee to one of a still more intelligible craft—the painter, and tell me, does he not seem to thee to be working at random, forming lines and curves without meaning to thee, until he lays on the colours, and the beauty of his art becomes apparent. But why do I speak of carpenters and painters, and others our fellow-workers? Tell me how does the bee frame her comb, and then shalt thou explain that which God doth. Master the handy-work of the ant, the spider, the swallow, and then shalt thou explain that which God doth. If thou be wise, tell me of these things. But thou canst say nothing. Wilt thou not cease then, O man, thy vain enquiries? For vain indeed they are. Wilt thou not cease from thine idle curiosity? Nothing so wise as ignorance, where they who profess they know nothing are wisest of all, and they that are over-curious most foolish of all. He, indeed, who says that he is ignorant, knows something; and what is that? That the dealings of God are incom-

prehensible by man. And this indeed is no small portion of knowledge. Whereas he that says he knows, he of all men knows least, and is the most utterly ridiculous.

Alas, how many things are there to teach us to bridle this impertinent and idle curiosity, and yet we refrain not, but are curious about the lives of others, as, why one is a cripple, and another poor. And so by this way of reasoning we shall fall into more trifling, as, why such an one is a woman, and why all are not men; why there is such an animal as an ass, why an ox, why a dog, a wolf, and so on. Why are not all the members of equal honour? Why have not all received one function and one place. Paul also searched into these questions; or rather, he did not search into them, for he was wise; but where he comes by chance upon this topic, he says, "Every one of them as it hath pleased Him^k." Paul assigns the whole to God's will. And so then let us give up these enquiries, and only *give thanks for all things*. For if in things where men are the disposers, we often do not understand the method of the disposition, and in truth they may sometimes appear to us inconsistent, and yet at the same time we acquiesce, how much more should this be the case with God. However with God nothing is inconsistent, nor appears so to the faithful. Wherefore *let us give thanks for all things*, let us give Him glory for all things.

Submitting yourselves one to another, in the fear of God. For if thou submit thyself for the sake of a ruler, or for money's sake, or from respect, much more submit thyself from the fear of God. Let there be interchange of service and submission. And if another do not choose to submit himself to thee, yet do thou submit to him. Not simply yield, but submit thyself. Thus shalt thou surely make all men as thy slaves, when, without receiving aught of theirs, thou of thyself renderest to them of thine own. This is *submitting*

^k 1 Cor. xii. 18.

oves one to another, in the fear of God; to sub-
the passions, to be servants of God, to preserve
e we owe to one another. And then shall we be
so to be counted worthy of the loving-kindness
cometh of God, through His grace and mercies¹.

THE GOSPEL.

ST. MATTHEW xxii. 1—14.

sus said, The kingdom of heaven is like
unto a certain king," &c.

s said, *The kingdom of heaven is like unto a certain
hich made a marriage for his son, and sent forth
ants to call them that were bidden to the wedding :
y would not come. Again, he sent forth other ser-
aying, Tell them which are bidden, Behold, I have
d my dinner : my oxen and my fatlings are killed,
things are ready ; come unto the marriage. But
ide light of it, and went their ways, one to his farm,
to his merchandise : and the remnant took his ser-
nd entreated them spitefully, and slew them. But
he king heard thereof, he was wroth : and he sent
is armies, and destroyed those murderers, and burned
r city. Then saith he to his servants, The wedding
/, but they which were bidden were not worthy. Go
efore into the high-ways, and as many as ye shall
d to the marriage. So those servants went out into
hways, and gathered together all as many as they
both bad and good : and the wedding was furnished
ests. And when the king came in to see the guests,
there a man which had not on a wedding-garment :
saith unto him, Friend, how camest thou in hither
ring a wedding-garment ? And he was speechless.
aid the king to the servants, Bind him hand and
d take him away, and cast him into outer darkness ;*

¹ St. Chrysostom.

there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

By these words of His, the Lord hath plainly declared all; first, how that there is one only King and Lord, the Father of all; of Whom also He said before, "Swear not by Jerusalem, for it is the city of the great King^m;" next, how that from the beginning He prepared a marriage for His Son, and because of His immense loving-kindness, did by His servants call the former set to the wedding-banquet, and when they would not obey, He convoking them sent again other servants; and when neither so did they obey Him, but rather stoned to death the messengers of their calling; those indeed He destroyed, sending His armies, and burned up their city; and on the other hand, from all the ways, i.e. from all nations, He called men to the feast of His Son's marriage; as also He saith by Jeremiah, "And I sent to you My servants the Prophets, to say, Turn ye every one from his most evil way, and amend your doingsⁿ." And again by the same, "And I sent to you," saith He, "all My servants the Prophets during the day, and before the daylight, and they obeyed Me not, nor inclined their ears. And thou shalt say to them this word: As to this kind, because they have not obeyed the Lord's Voice, nor received discipline, Faith hath failed out of their mouth."

The Lord, therefore, Who called us by the Apostles from all quarters, the same by the Prophets used to call those who were of old: as is shewn by the Lord's discourses. And it was not that the Prophets were of one, the Apostles of another, though they acted as heralds to different nations; but from one and the same did these announce the Lord, those preach the glad tidings of the Father; and whereas these foretold the Advent of the Son of God, those, as Heralds, announced Him as present already, to such as were far off.

^m St. Matt. v. 35.

ⁿ Jer. xxxv. 15, Vulg.

and He also declared that we must be adorned, be-
our vocation, with works of righteousness, that
pirit of God may rest upon us. For this is the
ng-garment, concerning which the Apostle also
"We would not be stripped, but clothed upon,
he mortal may be swallowed up of immortality^a."
those who have been called indeed to the Supper
d, and because of their evil conversation have not
ed the Holy Ghost, *shall be cast*, He saith, *into*
darkness. Distinctly declaring that the very same

Who called the faithful from all sides to the
age of His Son, and gave them an incorruptible
commands to be *cast into outer darkness* the person
has no wedding-garment, i.e. the scorner.

For, as in the former Testament, "with many of
God was not well-pleased^b," so also here it is
called, few chosen. The God then Who judges is
one, and the Father Who invites to salvation an-
; nor is He Who giveth eternal light different
Him Who gives command for those to be *cast*
into outer darkness, who have not the wedding-garment.
It is one and the same Lord, the Father of our
by Whom also the Prophets were sent, first in-
; the unworthy, because of His unbounded good-
and afterwards inspecting those who were in-
to see whether they have such apparel as is
nient and suitable to His Son's marriage; be-
nothing unsuitable or evil pleases Him. As the
said to him who had been cured, "Behold, thou
ade whole; sin no more, lest a worse thing hap-
into thee^c." For He Who is good, and just, and
and undefiled, will not endure in His bridal cham-
nything evil, or unjust, or abominable. Now this
Father of our Lord, by Whose Providence all
s are preserved, and by His command all are or-
. And while He gives freely to whom it is meet,

^a 2 Cor. v. 4, not E. V.

^b 1 Cor. x. 5.

^c St. John v. 14.

as a most righteous rewarder, He makes distribution most worthily, according to their merit, to the unthankful, and such as feel not His kindness; and He saith accordingly, *Sending his armies, He destroyed those murderers, and burned up their city*^r.

^r *St. Irenæus*, [writing against the Valentinians, heretics of the second century, who, "If they did not destroy the unity of God, made of Him a monstrous composition of different beings. They attributed the Creation to another principle: . . . Jesus Christ, according to them, was but a man, in whom the celestial Christ descended. The Holy Ghost was but a simple divine virtue," &c.—See Hook's "Church Dictionary."]

WENTY-FIRST SUNDAY AFTER TRINITY.

THE EPISTLE.

EPHESIANS vi. 10—20.

My brethren, be strong in the Lord," &c.

*y brethren, be strong in the Lord, and in the power
is might.*

That is, in the hope which we have in Him, by
His aid. Fear not, Paul seems to say, cast
hope upon the Lord, and He will make all things

*and put on the whole armour of God, that ye may be
to stand against the wiles of the devil.*

He saith not, against the fightings, nor against the
lities, but against *the wiles*. For this enemy is at
with us, not simply, nor openly, but *by wiles*. He
proposes to us sins in their proper colours; he
not speak of idolatry, but he sets it off in another
, using *wiles*, that is, making his discourse plausi-
employing disguises. Now, therefore, Paul is both
ing the soldiers, and making them vigilant, by in-
sting them, that our conflict is with one skilled in
art of war, and with one who wars not simply, nor
ly, but with much wiliness. And first, then, he
ses the disciples by the consideration of his skill;
in the second place, by his nature, and the number
is forces; *For we wrestle not*, saith he, *against flesh
blood, but against principalities, against powers, against
rulers of the darkness of this world, against spiritual
edness in high places*. It is not from any desire to
irrit the soldiers that stand under him, but to arouse,

and to awaken them, that he mentions stratagems, and prepares them to be vigilant; for had he merely detailed their power, and then stopped his discourse, he must have dispirited them. But now, whereas both before and after this, he shews that it is possible to overcome even such an enemy, he rather inspirits them; for the more clearly the strength of our adversary is stated on our part to our own people, so much the more earnest will it render our soldiers.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

He speaks of certain *principalities*, and *powers*, and *rulers of the darkness of this world*. What darkness? is it that of night? No, but of wickedness. "For ye were," saith he, "sometimes darkness^a;" so naming that wickedness which is in this present life; for beyond this it will have no place, not in heaven, nor in the world to come.

Rulers of the world he calls them, not as having the mastery over the world, but as being the authors of wicked works. For the Scripture is wont to call wicked practices "the world," as, for example, where Christ saith, Ye "are not of the world, even as I am not of the world^b." Or the Apostle here by the world means wicked men, because the evil spirits have more especial power over them.

Wherefore, saith he, *take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.*

By evil day, he means the present life, calling it elsewhere "this present evil world^c," from the evils which are done in it. It is as much as to say, Always be armed. And he speaks not merely of doing the deed, but of completing it, so as not only to slay, but to stand also after we have slain. For many who have gained this victory, have fallen again. Even after the

^a Eph. v. 8.

^b St. John xvii. 16.

^c Gal. i. 4.

victory we must stand ; an enemy may be struck, but things that are struck revive again. If we stand not, they are even now rising up, though fallen. So long as we stand, they are fallen. So long as we waver not, the adversary rises not again.

Put on the whole armour of God. Seest thou how he banishes all fear? For if it be possible to subdue all, and to stand, why shrink from the conflict? "Stand, when thou hast subdued," and thou hast conquered.

If then it is a warfare, if such are the forces arrayed against us, if the *principalities* are incorporeal, if they are *rulers of the world*, if they be the *spiritual* things of *wickedness*, how, tell me, canst thou live in self-indulgence? How canst thou be dissolute? How, if we are unarmed, shall we be able to overcome? These words let every one repeat to himself every day, whenever he is under the influence of anger, or of lust ; whenever he is aiming, and at random, after this languid life. Let him hearken to the blessed Paul, saying to him, *We wrestle not against flesh and blood, but against principalities, against powers.* A harder warfare this, than that which is matter of sense, a fiercer conflict. Think how long time this enemy is wrestling, for what it is that he is fighting, and be more guarded than ever. Nay, a man will say, but as the devil, he ought to have been removed out of the way, and then all had been saved. These are the pretences to which some of your indolent ones in self-defence give utterance. When thou oughtest to be thankful, O man, that, if thou hast a mind, thou hast the victory over such a foe, art thou on the contrary even discontented, and givest utterance to the words of some sluggish and sleepy soldier? Thou knowest the points of attack if thou choosest. Reconnoitre on all sides, fortify thyself. Not against the devil alone is the conflict, but also against his powers. How, then, you may say, are we to wrestle with the darkness? By becoming light. How with the spiritual things of wickedness? By becoming good.

For wickedness is contrary to good, and light drives away darkness. But if we ourselves, too, be darkness, we shall inevitably be taken captive. How then shall we overcome them? If we become by choice, what they are by nature, that is, free from flesh and blood. Thus shall we vanquish them. For since it was probable that the disciples would have many persecutors, "Imagine not," Paul would say, "that it is they who war with you. They that really war with you, are the spirits that work in them. Against them is our conflict." Two things he provides for by these considerations, he renders them in themselves more courageous against them that assault them, whilst he rouses their wrath against the evil spirits. And wherefore is our conflict against these? Since we have also an invincible ally, the grace of the Spirit, we have been taught an art, such as shall enable us to wrestle not against men, but against spirits.

Oh, then, let us trample under foot the power of the devil; let us trample under foot our sins, everything, I say, that pertains to this life, wrath, lust, vain-glory, every passion; that when we depart to that world, we may not be convicted of betraying that power which God hath given us; for thus we attain also to the blessings to come. But if in this we are unfaithful, who will entrust us with those things which are greater? If we were not able to trample down one who had fallen, who had been disgraced, who was lying beneath our feet, how shall the Father give us a Father's reward? If we subdue not one so placed in subjection to us, what confidence shall we have to enter into our Father's house? For, tell me, suppose thou hadst a son, and that he, disregarding the well-disposed part of thy household, should associate with them that have distressed thee, with them that have been expelled from his father's house, with them who spend their time at the gaming-table, and that he should go on so doing to the very last; would he not be disinherited? It is

plain enough that he would. And so we,—if, disregarding the angels who have well-pleased our Father, and whom He hath set over us, we have our conversation with the devil,—inevitably we shall be disinherited. But God grant that this be not the fate of any one of us; but that, engaging in the war we have to wage with him, and, with the aid which is from above, having conquered, we may become heirs of the kingdom of heaven.

Stand therefore, having your loins girt about with truth.

Observe how methodically he proceeds. First, he girds up his soldier. What then is the meaning of this? The man that is melting away, and is dissolved in his lusts, and that has his thoughts trailing on the ground, him he braces up by means of this girdle, not suffering him to be impeded by the garments entangling his legs, but letting him run with his feet well at liberty. When we run, we gird ourselves, it is this which guards our strength.

True, you may say, our natural loins we gird with a leathern band; but we, spiritual soldiers, with what shall we gird ourselves? I answer, with that which is the head and crown of all our thoughts, I mean, *with truth*; *Having your loins girt about*, saith he, *with truth*.

Let us then love nothing like falsehood, all our duties let us pursue *with truth*, let us not lie one to another. Whether it be an opinion, let us seek the truth; or whether it be a line of life, let us seek the true one. If we fortify ourselves with this, if we gird ourselves *with truth*, then shall no one overcome us. He who seeks the doctrine of truth shall never fall down to the earth; for that the things which are not true are of the earth, is evident from this, that all they that are without are enslaved to the passions, following their own reasonings; and, therefore, if we are sober, we shall need no instruction in the tales of the Greeks. Seest thou how effeminate and conceited they are? in-

capable of entertaining one severe thought, anything above human reasoning, concerning God? Why? Because they are not *girt about with truth*.

And having on, he continues, *the breast-plate of righteousness*. As the breast-plate is impenetrable, so also is righteousness, and by righteousness here, he means a life of universal virtue. Such an one no one shall ever be able to overthrow; it is true, many wound him, but no one cuts through him, no, not the devil himself.

And having your feet shod with the preparation of the Gospel of peace. But what is the *preparation of the Gospel*? Let us hearken to what John saith, "Prepare ye the way of the Lord, make His paths straight^d." And this then John did by his Baptism. But since there is need also of another *preparation* after Baptism, this our Apostle here points out, and says, *with the preparation of the Gospel of peace*, intimating thereby that we are to do nothing unworthy of *peace*. And then, since the feet are usually a token of the way of life, hence he is constantly exhorting in this language, "See that ye walk circumspectly^e;" where he speaks of the way of life. Oh, then, let us have our conversation worthy of the Gospel^f, let us display purity of conduct and actions, throughout the whole course of our life. The good tidings of peace have been proclaimed to you, give to these good tidings a ready way; since if ye again become enemies, there is no more *preparation of peace*. Be ready, be not backward to embrace this peace. As ye were ready and disposed for peace and faith, so also continue.

Above all, taking the shield of faith.

By faith in this place, he means, not the knowledge of the faith, (for that he never would have ranged last,) but that gift by which miracles are wrought. And with reason does he term this *faith* a *shield*; for as the shield protects the whole body, as if it were a sort of rampart, just so is this faith; for all things yield to it.

^d St. Matt. iii. 3.

^e Eph. v. 15.

^f See Phil. i. 27.

Faith is a shield, the first thing that receives the assaults of the adversary, preserving the armour uninjured. So long then as faith be right and the life be right, the armour remains uninjured.

He discourses, however, much concerning faith in other places, but most especially in writing to the Hebrews, as he does also concerning hope. "Believe," saith he, "in the good things to come, and none of this armour shall be injured. In dangers, in toils, hold out thy hope and thy faith to protect thee, and thou wilt preserve thine armour uninjured. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Faith is a shield which protects those who believe without curiosity; but whenever there are subtilties, and reasonings, and scrutinizings, then is it no longer a shield, it only impedes us. Let this our faith be such as shall cover and screen the whole frame. Let it not then be scanty, so as to leave the feet, or any other part, exposed, but let the shield be commensurate with the whole body.

Wherewith ye shall be able, saith he, *to quench all the fiery darts of the wicked one.*

Fiery darts. For many doubtful reasonings there are which set the soul, as it were, on fire; many difficulties, many perplexities, but all of them faith sets entirely at rest; many things does the devil dart in, to make our soul in a blaze, and bring us into uncertainty; as, for example, when some persons say, "Is there then a resurrection?" "Is there a judgment?" "Is there a retribution?" But if thou hast the shield of faith, thou shalt with it quench the darts of the devil. Has any base lust assaulted thee, is there kindled up within a fire of evil thoughts? Hold before thee thy faith in the good things to come, and it will not even shew itself; yea, it will perish. *All the darts;* not some quenched, and others not quenched. Hearken to what

Paul saith, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us^h." Seest thou how many darts the righteous quenched in those days? Seemeth it not to thee to be a *fiery dart*, when the patriarch burned with inward fire, as he was offering up his son? Yea, and other righteous men also have quenched *all his darts*. Whether then they be reasonings that invade us, let us hold out this; or whether they be base desires, let us use this; or whether, again, labours and distresses, upon this let us repose ourselves. Of all the other pieces of armour, this is the safeguard; if we have not this, they will be quickly pierced through; over and *above all*, saith he, *taking the shield of faith*. What is the meaning of "over all." It means, both in *truth*, and in *righteousness*, and in the *preparation of the Gospel*; that is to say, in all these several instances this is required.

And therefore he adds further, *and take the helmet of salvation*. If by faith we quench his darts, quickly shall we receive also those saving thoughts, that suffer not our governing principle to sustain any harm; for if these, the thoughts that are inimical to us, are quenched, those which are not so, but which contribute to our salvation, and inspire us with good hopes, will speedily be generated within us, and will rest upon our governing principle, as a helmet does upon the head.

And not only this, but we shall take also *the sword of the Spirit*, and thus not only ward off his missiles, but smite the devil himself. Yes, the soul that does not give herself up, and is proof against those fiery darts, will stand with all intrepidity to face the enemy, and will cleave open his breast-plate with this very sword with which Paul also burst through it, and "brought into captivity his devicesⁱ;" he will maim and behead the serpent.

^h Rom. viii. 18.

ⁱ 2 Cor. x. 4, 5.

Which is the Word of God.

By the *Word of God*, in this place, he means either the commandment, or else the word of command; that, I mean, which the Apostles also everywhere in working miracles uttered in the Name of Christ. Only let us, too, keep inviolate in all things the commandments of God; for if we keep them, by them we shall kill and slay the dragon himself, "that crooked serpent^k." And here mark, I beseech you, the wisdom of Paul; for whereas he has said, *Ye shall be able to quench the fiery darts of the wicked one*; that he might not puff them up, he shews them, that to do this, above all things they stand in need of God; for what does he say?

With all prayer and supplication.

As though he were saying, these things shall be done, and ye shall accomplish all by praying. But when thou drawest near, never ask for thyself only; thus shalt thou have God favourable to thee.

Praying, saith he, *always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance for all saints*. Limit it not, I say, to certain times of the day, for hear what he is saying; approach at all times; "pray," saith he, "without ceasing^l." Hast thou never heard of that widow^m, how by her importunity she prevailed? Hast thou never heard of that friendⁿ, who at midnight shamed his friend into yielding by his perseverance? Hast thou not heard of the Syrophenician woman^o, how by the constancy of her entreaty she called forth the Lord's compassion? These all of them gained their object by their importunity.

Praying, saith he, *always in the Spirit*.

That is to say, let us seek for the things which are according to God, nothing of this world, nothing pertaining to this life.

^k Isa. xxvii. 1.

^l 1 Thess. v. 17.

^m St. Luke xviii. 1—7.

ⁿ Ibid. xi. 5—8.

^o St. Mark vii. 25—30.

With all prayer and supplication, for all the saints, and for me, placing himself last. What doest thou, O blessed Paul, in thus placing thyself last? Yea, saith he, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak. To whom art thou an ambassador? to mankind, saith he. Oh! amazing loving-kindness of God. He sent from heaven in His own Name ambassadors for peace, and lo, men took them, and bound them, and revered not so much as the law of nations, that an ambassador never sustains injury. "But, however, I am an ambassador in bonds. The chain lies like a bridle upon my tongue, and restrains my boldness, but your prayer shall open my mouth."

THE GOSPEL.

ST. JOHN iv. 46—54.

"There was a certain nobleman," &c.

There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

Yet the very coming and beseeching Him was a mark of faith. And besides, after this the Evangelist witnesses to him, declaring that when Jesus said, *Go, thy son liveth*, he believed His word, and went. What then is that which He saith here? Either He useth the words as approving of the Samaritans, because they believed without signs; or, to touch Capernaum, which was thought to be His own city, and of which this person was. Moreover, another man in Luke^p, who

^p St. Mark ix. 24, [not found in St. Luke].

says, "Lord, I believe," said besides, "help Thou mine unbelief." And so if this ruler also believed, yet he believed not entirely or soundly, as is clear from his enquiring at what hour the fever left him, since he desired to know whether it did so of its own accord, or at the bidding of Christ. When, therefore, he knew that it was *yesterday at the seventh hour*, then *himself believed, and his whole house*. Seest thou that he believed when his servants, not when Christ spake? Therefore Christ rebuketh the state of mind with which he had come to Him, and spoken as he did, (thus, too, He the more drew him on to belief,) because that before the miracle he had not believed strongly. That he came and entreated was nothing wonderful, for parents in their great affection are also wont to resort not only to physicians in whom they have confidence, but also to talk with those in whom they have no confidence, desiring to omit nothing whatever. Indeed, that he came without any strong purpose appears from this, that when Christ was come into Galilee, then he saw Him, whereas if he had firmly believed in Him, he would not, when his child was at the point of death, have hesitated to go into Judæa. Or, if he was afraid, this [in a true believer] is not to be endured either.

Observe how the very words shew the weakness of the man; when he ought, after Christ had rebuked his state of mind, to have imagined something great concerning Him; even if he did not so before, listen how he drags along the ground.

Sir, he saith, come down ere my child die.

As though He could not raise him after death, as though He knew not what state the child was in. It is for this that Christ rebuketh him and toucheth his conscience, to shew that His miracles were wrought principally for the sake of the soul. For here He healeth the father, sick in mind, no less than the son, in order to persuade us to give heed to Him, not by reason of His miracles, but of His teaching. For mi-

racles are not for the faithful, but for the unbelieving and the grosser sort. At that time, then, owing to his emotion, the nobleman gave no great heed to the words, and regarded only what related to his son, yet he would afterwards recollect what had been said, and draw from thence the greatest advantage. As indeed was the case.

But what can be the reason why, in the case of the centurion, He by a free offer undertook to come; while here, though invited, He goeth not? Because in the former case faith had been perfected, and therefore He undertook to go, that we might learn the right-mindedness of the man; but here the nobleman was imperfect. When therefore he continually urged Him, saying, *come down*, and knew not yet clearly that even when absent He could heal, He sheweth that even this was possible unto Him, in order that this man might gain from Jesus not going, that knowledge which the centurion had of himself. And so when He saith, *Except ye see signs and wonders, ye will not believe*, His meaning is, "Ye have not yet the right faith, but still feel towards Me as towards a Prophet." Therefore, to reveal Himself, and to shew that he ought to have believed even without miracles, He said what He said also to Philip, "Believest thou not that I am in the Father, and the Father in Me? Or else, believe Me for the very works' sake¹."

And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

Seest thou how evident the miracle was? not simply, nor in a common way, was the child freed from danger, but all at once, so that what took place was seen to be the consequence, not of nature, but of the working of

¹ St. John xiv. 10, 11.

For when he had reached the very gates of his father shewed by his saying, *Come down ill die*, he was all at once freed from the dis-
fact which roused the servants also, for they came to meet their master, not only to bring good news, but also deeming that the coming was now superfluous, (for they knew that their as gone there,) and so they met him even in

The man, released from his fear, thenceforth into faith, being desirous to shew that what done was the result of his journey, and th he is ambitious of appearing not to have himself to no purpose; so he ascertained all actly, *and himself believed, and his whole house.* evidence was after this unquestionable. For had not been present, nor had heard Christ r known the time, when they had heard from ter that such and such was the time, had in-
tible demonstration of His power. Wherefore believed.

now are we taught by these things? Not to miracles, nor to seek pledges of the Power of see many persons even now become more men during the sufferings of a child, or the of a wife, they enjoy any comfort; yet they ren if they obtain it not, to persist just the giving thanks, in glorifying God. Because it rt of right-minded servants, and of those who affection and love as they ought for their Mas-
nly when pardoned, but also when scourged, Him. For these also are effects of the tender od: "Whom the Lord loveth He chasteneth, geth every son whom He receiveth^r." When a man serves Him only in the season of ease, proofs of no great love, and loves not Christ And why speak I of health, or abundant poverty, or disease? Shouldest thou hear of

^r Heb. xii. 6.

the *fiery pit*, or of any other dreadful thing, not even so must thou cease from speaking good of thy Master, but suffer and do all things because of thy love for Him. For this is the part of right-minded servants, and of an unswerving soul; and he who is disposed after this sort will easily endure the present, and obtain good things to come, and enjoy much confidence in the presence of God; which may it be that we all obtain through the grace and loving-kindness of our Lord Jesus Christ, to Whom with the Father and the Holy Ghost be glory now and ever, and world without end. Amen *.

* St. Chrysostom.

TY-SECOND SUNDAY AFTER TRINITY.

THE EPISTLE.

PHILIPPIANS i. 3—11.

thank my God always upon every remembrance," &c.

Thank my God always, upon every remembrance of you in every prayer of mine for you all making with joy, for your fellowship in the Gospel from day until now.

is this thing which Paul here testifieth of the Philippi, yea, very great, and such as might be of Apostles and Evangelists. "Ye did not,"

"because ye were entrusted with one city, that only; but ye do your best to be sharers of ours, being everywhere at hand, and working, and taking part in my preaching." It is, or twice, or a third time, but always, from ye believed until now, ye have shewn the of Apostles. Behold now, these who were in turned away from him; hear him saying, "you knowest, that all they which are in Asia I have sent away from me^b;" and again, "Demas hath forsaken me^c;" and, "at my first answer no man stood with me." But these, though absent, took part in my tribulations, both sending men to him, and ministering unto him according to their ability, and leaving nothing undone. "And this," saith he, "ye do, not, but always, in every way assisting me."

And, the giving assistance is a *fellowship in the*

as later, but St. Chrysostom's comparison is in general

^b 2 Tim. i. 15.

^c Ibid. iv. 10, 16.

Gospel. When one preacheth, and thou waitest on the preacher, thou sharest his crowns. Even in the contests of the heathen, the crown is not for him only who striveth, but also for the trainer and the attendant, and all that help to prepare the combatant. For they who strengthen him, and recover him, may fairly share in his victory. In war, not only he who wins the prize of valour, but they too who aid him, may claim a share in the trophies, and partake of the glory, as having shared in his conflict by their attendance on him. Even so it availeth not a little, but much, to wait on the saints. For it makes us partakers of the rewards which are laid up for them. If then ye admire those in the deserts, who have adopted an angelic life, and those in the Churches who practise the same virtues; if ye admire them, and are grieved that ye are far behind them; ye may, in another way, partake with them, by waiting on them, and aiding them. For indeed this is of God's loving-kindness, to bring those who are less zealous, and who are not able to undertake the hard, and rugged, and strict life, to bring, I say, even those, by another way, into the same order with the others. And this Paul means by *fellowship*. They give a share to us, he means, in carnal things, and we give a share to them in spiritual things. If we will but minister to the saints with readiness, we shall be sharers in their rewards. This Christ tells us, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations^d." "For this cause," saith he, "I rejoice for your fellowship, and I rejoice not only for what is past, but also for the future."

Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.

See how he teaches them to be humble. For since he had testified a great thing of them, he presently,

^d St. Luke xvi. 9.

hey may not feel as men are apt to do when d, teaches them to refer both the past and the to Christ? How? not by saying, "Being confident that as ye have begun, so ye will finish," but 5, *Being confident that He which hath begun a good n you will perform it until the day of Jesus Christ.* is, God will perform it. Paul did not rob them of shievement, (for he said, "I rejoice for your fellowship," clearly as if making it their act;) nor did he their good deeds solely their own, but spoke of as primarily of God. And indeed it is no small that God should work in any of us. For if He o respecter of persons," as indeed He is not, but king to one purpose when He aids us in good , it is evident that we are agents in drawing Him so that even in this view he did not rob them of praise. Since, if His inworking were indiscriminate, there were nothing to hinder but that even ens and all men might have Him working in that is, if He moved us like logs and stones, required not our part. So that in saying "God perform it," this again is made their praise who drawn to them the grace of God, that He aids in going beyond human nature.

n as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my and in the defence and confirmation of the Gospel, are partakers of my grace.

satly does he shew his affection, in that he had in his heart. Bound, and in prison, he remembered the Philippians. And it is not a little to the of these men to have been so remembered by saint; since not from prejudice did he conceive ve, but from good judgment and sound reasons. at to be so earnestly loved by Paul is a proof of something great and admirable. And *I have my heart*, he saith, *in the defence and confirmation Gospel.* What wonder that he retained them in

remembrance in the prison, if "not even at the moment of going before the tribunal to make my defence," (saith he,) "did ye slip from my memory." For so mighty a thing is spiritual love, that it gives way in no season, but ever keeps hold on the soul of him who loves, and allows no trouble or pain to overcome that soul.

And in the confirmation of the Gospel, he says. His bonds, then, were a *confirmation of the Gospel*, and a *defence*. Most truly so. For if he had shunned bonds, he might have been thought a deceiver; but now by willingly enduring bonds and affliction, he shews that he suffers this for no worldly reason, but for God, Who rewards. For no one would have been willing to die, or to incur such great risks; no one would have chosen to come into collision with such an emperor as Nero, unless he had looked to another far greater King. Truly a *confirmation of the Gospel* were his bonds! See how he more than succeeded in turning all things to their opposite. For what they supposed to be a weakness and a detraction, that he calls a *confirmation*; and had this not taken place, there had been weakness. Then he shews that his love was not of prejudice, but of judgment. Why! *I have you in my heart*, he says, *in my bonds, and in my defence*, because of your being *partakers of my grace*. What is this? Was this the *grace* of the Apostle, to be bound, to be driven about, to suffer ten thousand evils? Yes. For He says, "My grace is sufficient for thee, for My strength is made perfect in weakness. Wherefore," saith Paul, "I take pleasure in infirmities, in reproaches." Since, then, I see you in your actions giving proof of your virtue, and being partakers of this grace, and that with readiness, I reasonably suppose all this. For I, that have had trial of you, and more than any one have known you, and your good deeds; how, that even when so distant from us, ye strive not to be wanting to

us in our troubles, but to partake in our trials for the Gospel's sake, and, far off as ye are, to take no less share than myself, who am engaged in the combat; I am doing but justice in thus bearing witness of you.

Since then it is possible in other ways, than by actually undergoing the trials, to partake of trials, and of tribulations, and of grace, let us, I beseech you, be partakers. How many, (yea, indeed all!) of those who stand here, would fain share with Paul in the good things to come! It is in your power, if ye are willing, in behalf of those who have succeeded to his ministry, when they suffer any hardship for Christ's sake, to take their part and succour them. Hast thou seen thy brother in trial? Hold out a hand to him! Hast thou seen thy Teacher in conflict? Stand by him! "But," some may say, "there is no one like Paul!" Well, I grant it. But, "He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward¹." Was it for this that the Philippians were honoured, that they co-operated with Paul? No; but because they took part with one who had undertaken the preaching. Paul was honourable for this, that he suffered these things for Christ.

There is indeed no one like Paul. But why do I say like Paul? No, not even but a little approaching to that blessed one. But the preaching is the same now as it was then.

And not only in his bonds did they communicate with him, but from the beginning. For hear him saying, "Now ye Philippians know also that in the beginning of the Gospel, no Church communicated with me as concerning giving and receiving, but ye only²." And without other trials, the teacher has much labour, watching, toiling in the word, and teaching; besides these are complaints, accusations, imputations, envyings. Is it a little matter, to bear ten thousand tongues, when one might have but one's own cares?

¹ St. Matt. x. 41.

² Phil. iv. 15.

Alas! what shall I do? I am in a strait between two hard things. For I long to urge you on and encourage you to the alliance and succour of the saints of God; but I fear lest some one should suspect that I say this not for your sakes, but for theirs. But know that it is not for their sakes that I say these things, but for your own. And if ye are willing to attend, I convince you by my very words; the gain is not so much for them as for you. For ye, if ye give, will give those things which, willing or unwilling, ye must soon part with, and give up to others; but what thou receivest, is greater and far more abundant. Or are ye not so disposed in heart, that in giving ye will receive? For if ye are not, I do not even wish you to give. So far am I from thus speaking for their sakes! Except one have first so disposed himself, as to feel that he is receiving rather than giving, gaining ten thousand fold, and being benefited rather than being a benefactor, let him not give. As one granting a favour to the receiver, let him not give^b. This is not my chief care, that the saints be supported, for if thou give not, another will give. What I want is this, that you may have a relief from your own sins. But he that gives not thus, will have no relief. For it is not the giving that is doing alms, but the giving with readiness, the rejoicing, the feeling grateful to him who receives, "Not grudgingly," as Paul saith, "or of necessity; for God loveth a cheerful giver^c." Except then any one so gives, let him not give at all: for that is loss, not alms. If then ye know that ye will gain, not they, know that your gain becomes greater than if ye did not acknowledge this. Their body is fed, but your soul is approved; not one of their sins is forgiven when they receive, but the more part of your offences is removed. Let us then share with them in their great prizes. When men adopt princes, they do not think they give more than they receive. Adopt thou

^b See note from St. Gregory, p. 155.

^c 2 Cor. ix. 7.

Christ, and thou shalt have great security. Wilt thou share with Paul? Why do I say Paul, when it is Christ that receiveth?

For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

He calls not God to witness as though he should be doubted, but from his great affection, and his confidence and strong conviction; for after saying that they communicated with him, he adds this, *I long after you in the bowels of Christ*, lest they should think that his longing for them was on that account, and not simply for their own sake; and what mean these words? They stand for, "according to Christ." Because ye are believers, because ye love Him, because of his love according to Christ. He does not say "love," but uses a still warmer expression, *the bowels of Christ*. As though he had said, of him who has become as a father to you, through the relationship which is in Christ.

God is my record, how greatly I long after you all. I am unable in words to represent to you my longing, wherefore I leave it to God, Whose range is in the heart, to know this. Now had he been flattering them, he would not have called God to witness, for this cannot be done without peril.

And this I pray, that your love may abound yet more and more.

He says well, for this is a good of which there is no satiety. See how, when loved, he would be loved still more by them, for he who thus loves will stay at no point of love, for it is impossible that there should be a measure of so noble a thing; wherefore Paul desires that the debt of love should always be owing, in that he says, "Owe no man anything, but to love one another¹." The measure of love is, to stop nowhere. Consider the earnestness of his language, *that it may abound yet more and more*, he says, *in knowledge, and in all judgment*. He does not extol mere friendship, or

¹ Rom. xiii. 8.

mere love, but such as comes of knowledge; that is, ye should not give the same love to all, for this proceeds not from love, but from want of feeling. What means he by *in knowledge, in judgment*? He means, with reason, with discrimination. There are who love without reason, simply and anyhow, whence it comes that such friendships are weak. He says, *in knowledge, and in all judgment: that ye may approve things that are excellent*. That is, things that are profitable. This I [Paul] say not for my own sake, but for yours, for there is danger lest any one be spoiled by the love of heretics. All this Paul hints at in these words, "Not for my own sake do I speak them, but *that ye may be sincere*, that is, that ye receive no spurious doctrine under the pretence of love."

How then says he in another place, "Live peaceably with all men?" "Live peaceably," he saith; not meaning, "Love so as to be harmed by that friendship." He says, "If thy right eye offend thee, pluck it out, and cast it from thee;" but *that ye may be sincere*, that is, before God, and *without offence*, that is, before men; for many men's friendships are hurtful. Even though it hurt not thyself, still another may stumble thereat. *Till the day of Christ*. That is, that ye may then be found pure, having given cause of offence to none.

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

That is, holding, together with true doctrine, an upright life. And it must not be merely upright, but *filled with the fruits of righteousness*. For there is indeed a righteousness not according to Christ, as for example, a simply moral life. But he adds, *which are by Jesus Christ, to the glory and praise of God*. "See thou that I speak not of mine own glory, but of the righteousness of God; (ofttimes he calls mercy itself righteousness;) Let not your love," he says, "indirectly

^a Rom. xii. 18.

injure you, by hindering your perception of things profitable, and take heed lest you fall through your love to any one. I would indeed that your love should be increased, but not so that you should be injured by it." Paul does not say outright, "Join not yourself to this or that man," but, "I would that your love should have respect unto that which is profitable, not that ye should be void of understanding. For it is a foolish thing, if ye work not righteousness for Christ's sake; and through Him." Mark the words, through Him. Does he then use God as a mere assistant? Away with the thought! "Not that I may receive praise," saith he, "have I thus spoken, but that God may be glorified ^k."

THE GOSPEL.

ST. MATTHEW xviii. 21—35.

"Peter said unto Jesus, Lord, how often shall my brother sin against me, and I forgive him," &c.

[The Lord Jesus having taught how we are to deal with our brethren when they offend us,] Peter went on to ask his Master, how often he should forgive a brother who had sinned against him, and he enquired whether seven times would be enough. The Lord answered him, Not only seven times, but even seventy times seven. Then he added a parable very full of terror: That the kingdom of heaven is like unto an householder, which took account with his servants; among whom he found one that owed ten thousand talents. And when he commanded all that he had, and all his family, and himself to be sold, and the debt to be paid, the servant fell down at his Lord's feet, and prayed for delay, and obtained entire remission. For, his Lord was moved with compassion, and forgave him all the debt.

Then that man, free from his debt, but a bonds slave

^k St. Chrysostom.

of iniquity, after he had gone out from the presence of his Lord, found in his turn a debtor of his own, who owed him not ten thousand talents, the sum of which had been remitted to him, but *one hundred pence*; and he began to take *him by the throat*, and say, *Pay me that thou owest*. Then this man besought his fellow-servant as he had besought his lord; but he did not find his fellow-servant such a man as the other had found his Lord. He not only would not forgive the debt, but would not even grant a delay. He, who had but just now been set free from his own debt to his lord, now with great violence hurried his debtor to prison, to make him pay.

Then his fellow-servants were displeased, and *went and told their lord what was done*; and the lord summoned his servant to his presence, and said to him, "*O thou wicked servant, when thou didst owe me so great a debt, in pity to thee I forgave thee all. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?*" And now He commanded that all which he had forgiven should be paid.

It is for our instruction that Christ put forth this parable, and by this warning He would save us from perishing. So, said He, *shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses*. Lo, brethren, the thing is plain, useful is the admonition, and a wholesome obedience is by all means due, that what hath been commanded may be fulfilled. For every man is God's debtor, and also hath some brother a debtor to himself. For who is there who is not God's debtor, but he in whom can be found no sin? and who is there who hath not a brother his debtor, but he against whom no one hath sinned? Think you that any one among mankind can be found, who is not himself bounden to his brother by some sin? So then every man is a debtor, yet having himself his own debtors too. The righteous God therefore appointeth a rule for thee toward thy debtor, which He also will observe with His. For two works of

mercy are there, which deliver us, and which the Lord hath Himself briefly laid down in the Gospel¹: "Forgive, and ye shall be forgiven." "Give, and it shall be given unto you." "Forgive, and ye shall be forgiven," relates to pardoning. "Give, and it shall be given unto you," relates to doing kindnesses. As to the first, thou wishest thine own sin to be pardoned thee, and thou hast another whom thou mayest pardon. As to the second, a beggar asks of thee, and thou art God's beggar. For we are all, when we pray, God's beggars; we stand, yea, rather, we fall prostrate before, the door of the great Householder, we groan in supplication wishing to receive something; and this something is God Himself. What does the beggar ask of thee? Bread. And what dost thou ask of God, but Christ, the living Bread which came down from heaven? Would you be forgiven? "Forgive, and it shall be forgiven you." Would you receive? "Give, and it shall be given unto you."

But now, in this matter of forgiveness, when pardon is asked and is due from him who should grant it, there may be a difficulty to us as there was to Peter. How often ought I to forgive? Is up to *seven times* sufficient? "It is not sufficient," saith the Lord, *I say not unto thee until seven times; but until seventy times seven*. Now reckon up how often thy brother hath sinned against thee. If thou canst get beyond the *seventy times seven*, then set about revenge. Is this then what He really means? and is it really so, that if he shall sin *seventy times seven* thou shouldst forgive him; but if he shall sin once more it should then be lawful for thee not to forgive? Nay, I am bold to say that if he should sin seventy-eight times seven, thou must forgive. And if he sin one hundred times seven, forgive. In one word, as often as he shall sin, forgive him. Have I then taken upon me to overpass the measure of my Lord? It is not so, I have not pre-

¹ See St. Mark xi. 25, 26.

sumed to go at all beyond. I have heard the Lord Himself speaking in His Apostle, where there is no measure or number fixed. For he says, "forgiving one another, if any man have a quarrel against any, as God in Christ hath forgiven you." Here you have the rule. If Christ have forgiven thee thy sins seventy times and seven only, if He have pardoned thee up to this point, and refused to pardon beyond it; then do thou also fix this limit, and be loth to forgive beyond it. But if Christ hath found thousands of sins upon sins, and hath yet forgiven all; withdraw not then thy mercy, but ask the forgiveness of that large number. For it was not without a meaning that the Lord said *seventy times seven*^m; forasmuch as there is no trespass whatever which thou oughtest not to forgive.

Let us then be ready to forgive all the trespasses which are committed against us, if we desire to be forgiven. For if we consider our sins, and reckon up what we commit in deed, what by the eye, what by the ear, what by thought, what by numberless movements; I know not whether we so much as sleep without a sin. And therefore do we daily beg, daily knock at the ears of God by prayer, daily prostrate ourselves and say, "Forgive us our debts, as we forgive our debtors." What debts? all, or a part only? Thou wilt answer, all. So then do thou with thy debtor. This is the rule thou layest down, this the condition thou speakest of; this the covenant and agreement thou dost plead when thou prayest, saying, "Forgive us, as we forgive our debtors."

Let no one then retain aught against himself by

^m "Seven is usually put for a whole; because in seven days the revolution of time is completed, and when the seventh is ended, it returns to the first again, that the same revolution may be continued." Elsewhere (Ser. on St. Luke xvii. 4.) St. Augustine says of "seven times in a day," as often as may be. "Seven times in a day will I praise Thee," (Ps. cxix. 164), is the same as in another Psalm, (xxxiv. 1), "His praise shall be always in my mouth."

refusing to forgive, lest it be retained against him when he prayeth for forgiveness. For God saith, "Forgive, and thou shalt be forgiven. I have forgiven thee first; do thou at least forgive after that. For if thou wilt not forgive, I will call thee back and put upon thee again all that I had remitted to thee." For the Truth doth not speak falsely; it neither deceiveth, nor is deceived, and He hath said at the close of the parable, *So likewise shall your Father which is in heaven do unto you.* Thou findest a Father, imitate thy Father; for if thou wilt not imitate Him thou art desiring to be disinherited. *So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.* Say not with the tongue "I forgive," and put off to forgive in the heart; for by His threat of vengeance God sheweth thee thy punishment. God knoweth where thou speakest. Man heareth thy voice, God looketh into thy conscience. If thou sayest, "I forgive;" forgive. Better is it that thou shouldest be violent in words, and forgive in the heart, than in words be soft, and in heart relentless*.

Two things doth God here require, to condemn ourselves for our sins, and to forgive others; and the former for the sake of the latter, that this may become more easy; (for he who considers his own sins is more indulgent to his fellow-servant;) and not merely to forgive with the lips, but from the heart.

Let us not then thrust the sword into ourselves by being revengeful. For what grief hath he who hath grieved thee inflicted upon thee, like that which thou wilt inflict upon thyself by keeping thine anger in mind, and drawing upon thyself the sentence of condemnation from God? For if indeed thou art watchful, and keepest thyself under control, the evil will come round upon thine enemy's head, and it will be he that will suffer harm; but if thou shouldest

* St. Augustine, Ser. N.T.

continue indignant, and displeased, thou thyself wilt undergo the harm—not from him, but from thyself.

Answer not then that he insulted thee, and slandered thee, and did unto thee injuries beyond number; for the more thou reckonest up, so much the more dost thou declare him thy benefactor. For he hath given thee opportunity to wash away thy sins; so that the greater the injuries he hath done thee, so much more is he become to thee a cause of a greater remission of sins.

For if we be willing, no one shall be able to injure us, but even our enemies shall advantage us in the highest degree. And why do I speak of men? what can be more wicked than the devil? yet even by him have we a great opportunity of approving ourselves, as Job sheweth. If the devil hath become a cause of crowns, why art thou afraid of a man as an enemy?

See then how much thou gainest, bearing meekly the spiteful acts of thine enemies. First and greatest, deliverance from sins; secondly, fortitude and patience; thirdly, mildness and benevolence; for he that knoweth not how to be angry with them that grieve him, much more will he be ready to serve them that love him. Fourthly, always to be free from anger, to which nothing else is equal. For it is clear that he that is free from anger, is free also from the despondency which ariseth from anger, and will not spend his life on vain labours and sorrows. For he that knows not how to hate, neither doth he know how to grieve, but will enjoy pleasure, and ten thousand blessings.

So then we punish ourselves by hating others, even as on the other hand we benefit ourselves by loving them.

But what is greater than all, and first, thou gainest the favour of God. Shouldest thou have sinned, thou wilt obtain pardon; shouldest thou have done what is right, thou wilt obtain a greater confidence. Let us accomplish therefore the hating no one, that God

may love us, that, though we be in debt for ten thousand talents, He may have compassion and pity us.

But hast thou been injured? Pity then thine injurer, do not hate him: weep and mourn for him, do not turn away from him. For thou art not the one that hath offended against God, but he; thou, if thou endure injury meekly, hast even approved thyself. Consider that Christ, when about to be crucified, rejoiced for Himself, but wept for them that were crucifying Him. This ought to be our disposition also; and the more we are injured, so much the more should we lament for them that are injuring us. For to us many are the benefits hence arising, but to them the opposite.

But did this man insult thee, and strike thee before all men? Then hath he disgraced, dishonoured himself before all men, and hath opened the mouth of a thousand accusers, and for thee hath he woven more crowns, and gathered for thee many to publish thy forbearance.

But did he slander thee to others? And what matters this? God is the one that is to demand the account, not they that have heard this slander. To himself hath he added occasion of punishment, so that not only for his own sins he should give account, but also of what he said of thee. And upon thee hath he brought evil report with men, but he himself hath incurred evil report with God.

And if these things are not sufficient for thee, consider that even thy Lord was evil reported of both by Satan and by men, and that to those most loved by Him; and His only-begotten the same. Wherefore He said, "If they have called the Master of the house Beelzebub, much more shall they call them of His household."

And that wicked demon not only slandered Him, but also was believed; and slandered Him not only in ordinary matters, but with the greatest reproaches

and accusations. For he affirmed Him to be possessed, and to be a deceiver and an adversary of God.

But hast thou done good, and received evil? Nay, in respect of this most of all lament and grieve for him that hath done the wrong, but for thyself rather rejoice, because thou art become like God, Who maketh the sun to rise on the evil and on the good.

But if to follow God is beyond thee, although to him that watcheth not even this is hard; yet nevertheless if this seem to thee to be too great for thee, come, let us bring thee to thy fellow-servants, to Joseph, who suffered countless things, and did good unto his brethren; to Moses, who after their countless plots against him, prayed for them; to the blessed Paul, who cannot so much as number those things which he suffered from them, and is willing to be accused for them; to Stephen, who is stoned, entreating this sin may be forgiven them. And having considered all these things, cast away anger, that God may forgive us also all our trespasses by the grace and love of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, might, honour, now and always, and world without end. Amen ^P.

• St. Chrysostom.

WENTY-THIRD SUNDAY AFTER TRINITY.

THE EPISTLE.

PHILIPPIANS iii. 17—21.

brethren, be followers together of me," &c.

*brethren, be followers together of me, and mark them
h walk so as ye have us for an ensample. (For many
, of whom I have told you often, and now tell you even
ing, that they are the enemies of the Cross of Christ :
e end is destruction, whose god is their belly, and
e glory is in their shame, who mind earthly things.)
our conversation is in heaven ; from whence also we
for the Saviour, the Lord Jesus Christ : who shall
ge our vile body, that it may be fashioned like unto
glorious body, according to the working whereby He is
even to subdue all things unto Himself.*

Nothing is so unbecoming in a Christian, and foreign
is character, as to seek ease and rest. Nothing is
reign to our profession and enlistment, as to be en-
sed with the present life. Thy Master was cruci-
and dost thou seek ease? Thy Master was pierced
nails, and dost thou live delicately? Do these
gs become a noble soldier? Wherefore Paul saith,
*y walk, of whom I have told you often, and now tell
even weeping, that they are the enemies of the Cross of
ist : since there were some who made a pretence of
istianity, yet lived in ease and luxury. This is
rary to the Cross : wherefore he thus spoke. For
Cross belongs to a soul at its post for the fight,
ing to die, seeking nothing like ease, whilst the
versation of those others is the very contrary.
that if they say they are Christ's, still they are*

enemies of the Cross. For did they love the Cross, they would strive to live a life befitting the Cross. Was not thy Master hung upon the tree? Imitate Him in some other way, if thou canst not in His own. Crucify thyself, though no one crucify thee. Crucify thyself, I say, not that thou mayest slay thyself, God forbid, for that is a wicked thing, but as Paul said, "The world is crucified to me, and I unto the world^a!" If thou lovest thy Master, die His death. Learn how great is the power of the Cross. How many good things it hath attained, and doth still; how it is the safety of our life. Through it all things are done. Baptism is through the Cross, for we must receive that seal. The laying on of hands is through the Cross. If we are in the way, if we are at home, wherever we are, the Cross is a great good, the armour of salvation, a shield which cannot be beaten down, a weapon to oppose the devil; thou bearest the Cross when thou art at enmity with him, not simply when thou sealest thyself by it, but when thou sufferest the things belonging to the Cross. Christ thought fit to call our sufferings by the name of the Cross. As when He saith, "Let a man take up his cross and follow Me^b," i.e. let him be prepared to die.

But these being vile, and lovers of life, and lovers of their bodies, are enemies of the Cross. And every one who is a friend of luxury, and of present safety, is an enemy of that Cross in which Paul makes his boast; which he embraces, with which he desires to be incorporated. As when he saith, "I am crucified unto the world, and the world unto me." But here he saith, *I now tell you even weeping.* Wherefore? Because the evil was urgent, because such men deserve tears. Of a truth the luxurious are worthy of tears, who make fat that which is thrown about them, I mean the body, and take no thought of that soul which must give account. Behold thou livest delicately, behold thou art drunken, to-day and to-morrow, ten years, twenty,

^a Gal. vi. 14.^b St. Matt. xvi. 24.

thirty, fifty, a hundred, which is impossible; but if thou wilt, let us suppose it. What is the end? What is the gain? Nought at all. Doth it not then deserve tears, and lamentations, to lead such a life; God hath brought us into this course, that He may crown us, and we take our departure without doing any noble action. Wherefore Paul weepeth, where others laugh, and live in pleasure, *Whose god*, saith he, *is their belly*. Dost thou see how great an evil luxury is? to some their wealth, and to others *their belly is their god*. Are not these, too, idolaters, and worse than the common? *Whose glory is in their shame*. I think this means, they make a boast of those things, of which they ought to be ashamed. As he saith in another place: "What fruit had ye then in those things, whereof ye are ashamed?" It is a fearful thing to do shameful actions, but to do them and be ashamed is only half so dreadful. But when a man even boasts himself of them, it is excessive senselessness.

Do these words apply to them alone? And do those who are here present escape the charge? And will no one have account to render of these things? Does no one make a god of his belly, or glory in his shame? I would wish, earnestly would I wish, that none of these charges lay against us, and that I did not know any one involved in what I have said. But I fear lest the words have more reference to us, than to the men of those times. For when one consumes his whole life in drinking and revelling, and expends some small trifle on the poor, whilst he consumes the larger portion on his belly, will not these words with justice apply to him? No words are more apt to call attention, or more cutting in reproof than these, *Whose god is their belly, whose glory is in their shame*. And who are these? They *who mind earthly things*, who say, "Let us build houses." Where? On the earth. Let us purchase farms; on the earth again: let us obtain power; again

on the earth: let us gain glory; again on the earth: let us enrich ourselves; all these things are on the earth. These are they *whose god is their belly*, for if they have no spiritual thoughts, but have all their possessions here, and mind these things, with reason have they *their belly for their god*, in saying, "Let us eat and drink, for to-morrow we die." And then thou grieveest about thy body, that it is of earth, though this doth thee no injury in respect of virtue. But whilst thou draggest thy soul to the earth with luxury, and takest no heed of this, tell me dost thou laugh, and art overjoyed? And what pardon wilt thou obtain for thy utter want of feeling?

But Paul was not such [as those *who mind earthly things*]. Wherefore he said, *Our conversation is in heaven*. Let us not then seek for ease here, let us wish to shine there, where our conversation is. *From whence also*, saith he, *we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body*. By little and little he hath carried us up. He saith, "From heaven," and "Our Saviour," shewing, from the place and from the Person, the dignity of the subject, *Who shall change our vile body*, saith he. Our body now suffereth many things: it is bound with chains, it is scourged, it suffereth innumerable evils, but the Body of Christ suffered the same. This he hinted at, when he said, *That it may be fashioned like unto His glorious Body*. Wherefore the body is the same, but putteth on incorruption. *Shall change*, saith he. Wherefore the fashion is different, or perchance he speaks figuratively of the change.

He saith, *our vile body*, because it is now humbled, subject to destruction, to pain, because it seemeth to be worthless, and to have nothing beyond that of other animals. *That it may be fashioned like unto His glorious Body*. What? shall this our body be fashioned like unto Him, Who sitteth at the right hand of the Fa-

ther, to Him Who is worshipped by the angels, before Whom do stand the incorporeal Powers, to Him Who is above all rule, and power, and might? If then the whole world were to take up weeping, and lament for those who have fallen from this hope, could it worthily lament? because, when a promise is given us of our body being made like to Him, it still departs with the devils. I speak not of hell now; after falling from so great a glory, I consider hell nothing. What sayest thou, O Paul? To be made like Him? Yes, he answereth; then, lest you should disbelieve, he addeth a reason;

According to the working whereby He is able even to subdue all things unto Himself. He hath power, saith he, *to subdue all things unto Himself*, wherefore also destruction and death. Or rather, He doth this with the same power, for tell me which requireth the greater power, to subject demons, and Angels, and Archangels, and Cherubim, and Seraphim, or to make the body incorruptible and immortal? The latter certainly would He do rather than the former; He shewed forth the greater works of His power, that you might believe these too. Wherefore, though ye see these men rejoicing and honoured, yet stand firm, be not offended at them, be not moved. These our hopes are sufficient to raise up even the most sluggish and the most indolent^d.

THE GOSPEL.

ST. MATTHEW xxii. 15—22.

“Then went the Pharisees, and took counsel,” &c.

Then went the Pharisees, and took counsel how they might entangle Him in His talk.

Then. When? When most of all they ought to have been moved to compunction, when they should

^d St. Chrysostom.

have been amazed at His love to man, when they should have feared the things to come, when from the past they ought to have believed touching the future also. For indeed the things that had been said cried aloud in actual fulfilment. I mean, that publicans and harlots believed, and prophets and righteous men were slain, and from these things they ought not to have gainsaid touching their own destruction, but even to believe and to be sobered.

But nevertheless not even so do their wicked acts cease, but travail and proceed further. And forasmuch as they could not lay hands on Him, (for they feared the multitude,) they took another way, with the intention of bringing Him into danger, and making Him guilty of crimes against the state.

And they sent out unto Him their disciples, with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man : for Thou regardest not the person of men. Tell us therefore, what thinkest Thou ? Is it lawful to give tribute unto Cæsar, or not ?

For they were now tributaries, their state having passed under the rule of the Romans. Forasmuch then as they saw that Theudas and Judas, with their companies, for this cause were put to death*, as having prepared for a revolt, they were minded to bring Him too by these words into such a suspicion. Therefore they sent both their own disciples, and Herod's soldiers, digging, as they thought, a precipice on either side, and in every direction setting a snare, so that, whatever He should say, they might lay hold of it; and if He should answer in favour of the Herodians, themselves might find fault with Him; but if in their favour, the others should accuse Him. And yet he had given the didrachmas, but they knew not that†.

And in either way indeed they expected to lay hold of Him; but they desired rather that He should say

* Acts v. 36, 37.

† St. Matt. xvii. 24, 25, 27.

something against the Herodians. Wherefore they send their disciples also to urge Him thereto by their presence, that they might deliver Him to the governor as an usurper. For this Luke also intimates and shews, by saying, that they asked also in the presence of the multitude, so that the testimony should be the stronger.

But the result was altogether opposite to their expectation; for to a larger body of spectators they afforded the demonstration of their folly.

And see their flattery, and their hidden craft. *We know*, their words are, *that Thou art true*. How said ye then, "He is a deceiver," and "deceiveth the people^c," and "hath a devil^b," and "is not of God^d?" How a little while before did ye devise to slay Him?

But they attempt everything, whatsoever their craft against Him may suggest. For since, when a little before they had said in self-will, "By what authority doest thou these things^e?" they did not meet with an answer to the question, they look to puff Him up by their flattery, and to persuade Him to say something against the established laws, and opposed to the prevailing government.

Wherefore also they testify the truth unto Him, confessing what was really so, nevertheless, not with an upright mind, nor willingly; and add thereto, saying, *Thou carest not for any man*. See how plainly they are desiring to urge Him to these sayings that would make Him both offend Herod, and incur the suspicion of being an usurper, as standing up against the laws, so that they might punish Him as a mover of sedition, and an usurper. For in saying, *Thou carest not for any man*, and *Thou regardest not the person of men*, they were hinting at Herod and Cæsar.

Tell us therefore, what thinkest Thou? Now ye honour Him, and esteem Him a Teacher, having despised and

^c John vii. 12.

^b Ibid. viii. 48.

^d Ibid. ix. 16.

^e St. Matt. xxi. 23.

insulted Him oftentimes, when He was discoursing of the things that concern your salvation. Whence also they are become confederates.

And see their craftiness. They say not, Tell us what is good, what is expedient, what is lawful? but, *What thinkest Thou?* So much do they look to this one object, to betray Him, and to set Him at enmity with the rulers. And Mark, declaring this, and more plainly discovering their self-will, and their murderous disposition, affirms them to have said, "Shall we give [tribute unto Cæsar], or shall we not give¹?" So that they were breathing anger, and travailing with a plot against Him, yet they feigned respect.

What then saith He? *Why tempt ye Me, ye hypocrites?* Seest thou how He talks with them with more than usual severity? For since their wickedness was now complete and manifest, He cuts the deeper, first confounding and silencing them, by publishing their secret thoughts, and making it manifest to all with what intent they are coming unto Him.

And these things He did, repulsing their wickedness, so that they might not suffer hurt in attempting the same things again. And yet their words were full of much respect, for they both called Him *Master*, and bore witness to His truth, and that He was no respecter of persons; but being God, He was deceived by none of these things. Whence they ought to have concluded, that the rebuke was not the result of conjecture, but a sign of His knowing their secret thoughts.

He stopped not, however, at the rebuke, although it was enough merely to have convicted them of their purpose, and to have put them to shame for their wickedness; but He stoppeth not at this, but in another way closes their mouths; for, *Shew Me*, saith He, *the tribute-money*. And when they had shewn it, He, as He ever doth, by their own tongue brings out the decision, and causes them to decide, that it is lawful;

¹ St. Mark xii. 15.

which was a clear and plain victory. So that, when He asks, not from ignorance doth He ask, but because it is His will to cause them to be bound by their own answers. For when, on being asked, *Whose is the image?* they said, *Cæsar's*, He said, *Render unto Cæsar the things that are Cæsar's*. For this is not to give, but to render, and this He shews both by the image, and by the superscription.

Then that they might not say, Thou art subjecting us to men, He added, *And unto God the things that are God's*. For it is possible both to fulfil to men their claims, and to give unto God the things that are due to God from us. Wherefore Paul also saith, "Render unto all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear^m."

But thou when thou hearest, *Render unto Cæsar the things which are Cæsar's*, know that He is speaking only of those things which are no detriment to godliness; since any such thing as this is no longer Cæsar's tribute, but the devil's.

When they heard these things, their mouths were stopped, and *they marvelled* at His wisdom. Ought they not then to have believed, ought they not to have been amazed. For indeed He gave them proof of His Godhead, by revealing the secrets of their hearts, and with gentleness did He silence them.

What then? did they believe? By no means, but they *left Him, and went their wayⁿ*.

^m Rom. xiii. 7.

ⁿ St. Chrysostom.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

THE EPISTLE.

COLOSSIANS i. 3—12.

“We give thanks to God,” &c.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.

Paul shews his love, not by giving thanks only, but also by continual prayer, in seeing that those whom he did not see, he had continually within himself.

For the hope which is laid up for you in heaven.

He speaks of the good things to come. This is with a view to their temptations, that they should not seek their rest here. For lest any should say, “and where is the good of their love to the saints, if they themselves are in affliction?” he says, “we rejoice that ye are securing for yourselves a noble reception in heaven.” *Which is laid up*, he saith; he shews its security.

Whereof, saith he, *ye heard before in the word of the truth of the Gospel; which is come unto you; He means it did not come and go away, but that it remained, and was there. Then because to the many the strongest confirmation of doctrines is that they hold them in common with many, he adds, As also it is in all the world.*

It is present, he says, everywhere, everywhere victorious, everywhere established.

And bringeth forth fruit, as it doth also in you, since

the day ye heard of it, and knew the grace of God in truth.

Not in word, saith he, nor in deceit, but in very deeds [*it bringeth forth fruit*]. Either this is what he means by *fruit*, or else the signs and wonders. So that as soon as ye received it, so soon ye *knew the grace of God*.

As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit.

Doubt not, he saith, of the hope which is to come; ye see that the world is being converted. And what need to allege the case of others? what happened in your own case is even by itself a sufficient ground for belief; for ye *knew the grace of God in truth*; that is, in works. So that these two things, namely the belief of all, and your own too, confirm the things that are to come.

But how is Epaphras *for you a minister*? In that he had gone to him, and *declared to us*, saith he, *your love in the Spirit*. This love is wonderful and stedfast; all other has but the name.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

For this cause.

For what cause? Because we heard of your faith and love, because we have good hopes; we are hopeful to ask for future blessings also. For as in the Games we cheer on those most who are near upon gaining the victory, so doth Paul most exhort those who have achieved the greater part.

Since the day we heard it, saith Paul, we do not cease to pray for you. Not for one day only do we pray for you, nor yet for two nor three. Herein he both

shews his love, and gives them a gentle hint that they had not yet arrived at the end. For this is signified by the words, *that ye might be filled*. And observe, I pray you, the prudence of this blessed one. He nowhere says that they had been cut off from completeness, but, everywhere implies that they fell short. And *that ye might be filled*, he saith, *with the knowledge of His will*; not "that ye might receive," for they had received; but *that ye might be filled* with what as yet was lacking. Thus both the rebuke was given without offence, and the praise did not suffer them to sink down, and become supine, as if it had been complete.

In all wisdom, he saith, *and spiritual understanding*. For since the philosophers deceived them, I wish you, he saith, to be in spiritual wisdom, not after the wisdom of men. But if, in order to know the will of God, there needs spiritual wisdom; to know His Essence, what It is, there needs continual prayer.

That ye might walk worthy of the Lord. With faith Paul always couples conversation. *That ye might walk*, saith he, *worthy of the Lord*. For this is the way of the best life. For he that hath understood God's love to man, (and he doth understand it, if he have seen the Son delivered up,) will have greater forwardness. And besides, we pray not for this alone, that ye may know, but that ye may shew forth your knowledge in works; for he that knows without doing, is even in the way to punishment. *Might walk*, he means not once, but continually, always advancing.

Unto all pleasing; and how? *being fruitful in every good work, and increasing in the knowledge of God*.

Seeing, saith he, He hath fully revealed Himself unto you, and seeing ye have received knowledge so great; do ye then shew forth a conversation worthy of the faith; for this needeth great things in life, greater far than the old dispensation. For he that hath known God, and been counted worthy to be God's

* Lit., "a great conversation."

servant, yea, rather, even His son, see how great virtue he needeth.

Strengthened with all might.

He is here alluding to trials and persecutions. We pray that ye might be filled with strength, that ye faint not for sorrow nor despair.

Through the power of His glory^b.

That, saith he, ye may have such forwardness as it becometh the power of His glory to give. *Through the power*, he saith, *of His glory*, because that everywhere His glory hath the power. He thus comforts those under reproach. He saith this of the Son, that He hath the power everywhere, both in heaven and in earth, because His glory reigneth everywhere. He saith not simply *strengthened*, but so as they might be expected to be strengthened who are in the service of so strong a Master.

Unto all patience and long-suffering.

What he saith amounts to this, we pray that ye may lead a life of virtue, and worthy of your citizenship, and may stand firmly, as they in reason should, who have been strengthened by God.

With joyfulness giving thanks unto God^c.

The connexion is this. We cease not praying for you, and giving thanks for the benefits already received.

Seest thou how he forces himself into speaking of the Son? For if we give thanks with much joyfulness, it is a great thing that is spoken of. For it is possible to give thanks only from fear, it is possible to give thanks even when in sorrow. For instance, Job

^b *According to the mightiness of His glory.* Observe, the divine glory is not only a bright manifestation of splendour, but an energetic exercise of power. So it was in the days of Christ's earthly ministry, when the soldiers fell back before His Presence, (John xviii. 6). What will it be at the Great Day! Cp. 2. Thess. ii. 8.) Note in Bp. of Lincoln's Com.; E. V. has, *according to His glorious power.*

^c E. V., punctuation different.

gave thanks indeed, but in anguish. Wherefore he said, "The Lord gave, the Lord hath taken away⁴." For, let not any say that what had come to pass pained him not, nor clothed him with dejection of soul; nor let his great praise be taken away from that righteous one. But when it is thus, it is not for fear, nor only because of His being Lord, but for the very nature of the things themselves, that we *give thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light*. Paul hath said a great thing. The Father hath not only given, but also made us strong to receive. By saying, *Who hath made us meet*, he shewed that the thing was of great weight. For example, were some low person to have become a king, he hath it in his power to give a presidency to whom he will; and this is the extent of his power, to give the dignity; he cannot also make the person fit for the office, and oftentimes the honour makes one so preferred even ridiculous. If however he have both conferred on a man the dignity, and also made him fit for the honour, and equal to the administration, then indeed the thing is an honour. This, then, is what Paul saith here, that God hath not only given us the honour, but hath also made us strong enough to receive it.

For the honour here is twofold, the giving, and the making fit for the gift. He *hath made us meet for the portion⁵ of the inheritance of the saints in light*, that is, hath appointed us a place with the saints. He did not say simply hath placed us in the inheritance, but hath given us to enjoy even the very same, for the portion is that which each one receives. It is possible to be in the same city, and yet not enjoy the same; but to have the same portion, and yet not enjoy the same, is impossible. It is possible to be in the same inheritance, and yet not to have the same portion; for instance,

⁴ Job i. 21.

⁵ E. V., "meet to be partakers of."

all we clergy are in the inheritance, but we have not all the same portion. But here Paul with the inheritance adds the portion.

Truly, Christ hath not only delivered from sins, but hath also placed amongst the approved. For, not only that He might deliver us from evils, did He suffer so great things, but that also we might obtain the first rewards; as if one should not only free a condemned criminal from his punishment, but also advance him to honour. And he hath ranked you with those who have not sinned, yea rather, not with those who have done no sin only, but even with those who have wrought the greatest righteousness; and, what truly is greater, hath given the holiness which is in His sight^f.

THE GOSPEL.

ST. MATTHEW ix. 18—26.

“While Jesus spake these things^g,” &c.

While Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead; but come and lay Thine Hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples.

The expression, *she is even now dead* seems to be that of one either conjecturing from the time of his journeying, or exaggerating his affliction, for Luke saith^h that men came afterwards saying, “thy daughter is dead, trouble not the Master.”

But see the dulness of the ruler: how he requires of Christ both His actual presence, and the laying on of His Hand: and this by the way is a sign that he

^f St. Chrysostom.

^g Compare St. Mark v. and St. Luke viii., and see St. Aug. on the Gospel for the Second Sunday in Lent, p. 256, &c., and on that for Sixteenth Sunday after Trinity, p. 239, &c.

^h St. Luke viii. 49.

had left her still breathing. This Naaman also, the Syrian, required of the Prophet¹. For in truth they who are dull of temper, require the evidence of their senses.

When Jesus had risen up, many followed Him², as for a great miracle, both on account of him who had come being a ruler of the Synagogue, and because the more part being of a grosser disposition, were seeking not so much the cure of the soul, as the healing of the body; and they flowed together, some urged by their own afflictions, some hastening to behold how those of other men were cured: but there were as yet but few in the habit of coming principally for the sake of His words and doctrine.

And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of His garment; for she said within herself, If I may but touch His garment, I shall be whole.

Wherefore did she not approach Him boldly? She was ashamed on account of her affliction, accounting herself to be unclean. Therefore she conceals herself. Neither had she as yet the correct opinion concerning Him; else she would not have thought to be concealed. And this is the first woman that came unto Him in public, having of course heard that He heals women also, and that He is on His way to the little daughter that was dead.

And she durst not invite Him to her house, although she was wealthy¹; nay, neither did she approach publicly, but secretly with faith she touched His garments. For she did not doubt nor say in herself, "Shall I indeed be delivered from the disease? Shall I fail of deliverance?" But, confident of healing, she so approached Him. *She said, we read, within herself, if I*

¹ 2 Kings v. 11.

² St. Luke viii. 42.

¹ This seems borne out by tradition. Eusebius, speaking of statues which were existing in his time at Cæsarea Philippi, her birth-place, said to be erected at her expense, of a man with hand held out, and a woman kneeling.

may but touch His garment, I shall be whole. Yea, for she saw out of what manner of house He was come, that of the publican, and who they were that followed Him, sinners and publican; and all these things made her to be of good hope.

What then doth Christ? He suffers her not to be hidden, but brings her into the midst, and makes her manifest for many purposes.

But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

With what intent doth He bring her forward? In the first place, He thereby puts an end to her fear, lest being pricked by her conscience, as having stolen the gift, she should abide in agony. In the second place, He sets her right, in respect of her thinking to be hid. Thirdly, He exhibits her faith to all, so as to provoke others to emulation; and in signifying His knowledge of all things, He affords as great a sign as in staying the fountains of her blood. Moreover, by her means He corrects the ruler of the synagogue, who was on the point of thorough unbelief, and so of utter ruin; for both they that came said, "Trouble not the Master, for the damsel is dead; and those in the house laughed Him to scorn when He said, she sleepeth; and it was likely that the father too should have experienced some such feeling. Therefore to correct this weakness beforehand, He brings forward the simple woman. For as to the ruler being quite of the grosser sort, hear what Christ saith unto him, "Fear not, believe only, and she shall be made whole^m."

Thus He waited also on purpose for death to come on, and that then He should arrive; in order that the proof of the resurrection might be distinct. With this view He walks more leisurely and discourses more with the woman; that He might give time for the damsel to die, and for those to come who told of it,

^m St. Luke viii. 50.

and said, "Trouble not the Master." This again surely the Evangelist^a obscurely signifies, when he saith, "While He yet spake, there came from the house certain which said, Thy daughter is dead, trouble not the Master^o." For His will was that her death should be believed, that her resurrection might not be suspected. And this he doth in every instance. So in the case of Lazarus, He waited a first and a second and a third day.

On account then of all these things He brings the woman forward; and because she was exceedingly alarmed, therefore He saith, *be of good comfort*, and He calls her daughter; for her faith hath made her a daughter. After that comes also her praise: *Thy faith hath made thee whole*.

But Luke tells other things besides these concerning the woman. Thus when she had approached Him, saith he, and had received her health, Christ did not immediately call her, but first He saith, "Who touched Me?" Then when Peter and they that were with Him said, "Master, the multitude throng Thee, and press Thee, and sayest Thou, who touched Me?" He continued to say, "somebody hath touched Me, for I perceive that virtue is gone out of Me^r;" answering after a grosser manner according to the impression of His hearers. But these things He said, that He might also induce her of herself to make confession. For on this account neither did He immediately convict her, in order that having signified that He knows all things clearly, He might induce her of her own accord to publish all, and work upon herself to proclaim what had been done, and that He might not incur suspicion by saying it.

Seest thou the woman superior to the ruler of the synagogue? She detained not Christ, she took no hold of Him, but touched Him only with the end of her fingers, and though she came later, she first went

^a See St. Mark v. 35.

^o Ibid.

^o St. Luke viii. 49.

^r Ibid. v. 46.

^r Ibid. 45.

away healed. And he indeed was bringing the physician altogether to his house, but for her a mere touch sufficed. For though she was bound by her affliction, yet her faith had given her wings. And mark how He comforts her, saying, "thy faith hath saved thee^a." Partly also He saith this, teaching the ruler of the synagogue to believe. And He proclaimed her praise, and He cast out her fear, ("for she came, it is said, trembling^b;"") and He caused her to be of good courage, and together with health of body He gave her also other provisions for her journey, in that He said, "Go in peace^c."

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He saith unto them, Give place; for the maid is not dead, but sleepeth. And they laughed Him to scorn, But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

All the rest He cast out, but the parents He brought in; to leave no room for saying that He healed her in any other way. Before her resurrection, too, He raises her in His word, saying, *the maid is not dead, but sleepeth*. And in many instances besides He doeth this. As when on the sea He first rebukes His Disciples, even so in this case also He expels tumult from the mind of the bystanders, at the same time both signifying that it is easy for Him to raise the dead, (which same thing He did with respect to Lazarus also, saying, "Our friend Lazarus sleepeth^d;"") and also teaching us not to fear death; for that it is not death, but is henceforth become a sleep. Thus, since He Himself was to die, He doeth in the persons of others prepare His disciples beforehand to be of good courage, and to bear the end meekly. Since

^a E.V., "made thee whole."
^b St. Luke v. 48.

^c St. Luke viii. 47.
^d St. John xi. 11.

in truth, when He had come, death was from that time forward a sleep.

But yet they laughed Him to scorn: He, however, was not indignant at being disbelieved by those for whom He was a little afterwards to work miracles; neither did He rebuke their laughter, in order that both it and the pipes, and the cymbals, and all the other things, might be a sure proof of her death. For since for the most part, after the miracles are done, men disbelieve, He takes them beforehand by their own answers; which was done in the case both of Lazarus and of Moses. Thus to Moses first He saith, "What is that in thine hand?" in order that when he saw it become a serpent, he should not forget that it was a rod before, but being reminded of his own saying, might be amazed at what was done. And of Lazarus He saith, "Where have ye laid him?" that they who said "come and see," and "he stinketh, for he hath been dead four days," might no longer be able to disbelieve His having raised a dead man.

Seeing then the cymbals and the multitude, He puts them all out, and in the presence of the parents works the miracle; not introducing another soul, but recalling the same that had gone out, and awakening her as it were out of a sleep. And he not only raises her up, but also commands to give her meat, that the event might not seem to be an illusion. And He doth not give it Himself, but commands them; as also with regard to Lazarus He said, "loose him, and let him go^a," and afterwards makes him partaker of His table^b. For so is He wont always to make out with all completeness the demonstration alike of the death and of the resurrection.

Do thou mark, I pray thee, not her resurrection only, but this also, that He cast them that were beat-

^a Exod. iv. 2.

^b Ibid. 44.

^c St. John xi. 34, 39.

^d Ibid. xii. 2.

ing themselves out of the house, and declared them unworthy of such a sight; and do not thou go out with the minstrels, but remain with Peter, and John, and James.

For if He cast out such then, much more will He now. For then it was not yet manifest that death was become a sleep, but now this is clearer than the very sun itself. But is thy grief because He hath not raised thy daughter now? Surely He will raise her, and with more abundant glory. For that damsel, when she had risen, died again; but thy child, if she rise again, abides thenceforth an immortal being.

Let no man therefore beat himself any more, nor wail, neither disparage Christ's achievement. For, indeed, He overcame death. Why then dost thou wail for nought? Death is become a sleep. Why lament and weep? Even if the Greeks do this, they should be laughed to scorn; but where the believer behaves himself unseemly in these things, what plea hath he? what excuse will there be for them that are guilty of such folly, and this, after so long a time, and so clear proof of the resurrection?

And while the children of heathens, who know nothing of resurrection, do yet find words of consolation, saying, "Bear it manfully, for it is not possible to undo what has taken place, nor to amend it by lamentations;" art not thou, who hearest sayings wiser and better than these, ashamed to behave thyself more unseemly than they? For we say not at all, "Bear it manfully, because it is not possible to undo what hath taken place," but "bear it manfully, because he will surely rise again;" the child sleeps and is not dead; he is at rest and hath not perished. For resurrection will be his final lot, and eternal life, and immortality, and an angel's portion. Hearest thou not the Psalm that saith, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee?" God calleth

it "bountiful dealing," and dost thou make lamentation?

And what more couldst thou do if thou wert an enemy of the dead? Why, if there must be mourning, it is the devil that ought to mourn. He may beat himself, he may wail, at our journeying to greater blessings. This lamentation becomes his wickedness, not thee, who art going to be crowned and at rest. Yea, for death is a fair haven. Consider with how many evils our present life is filled; reflect how often thou thyself hast cursed our present life. For indeed things go on to worse, and from the very beginning thou wert involved in no small condemnation. For, saith He, "In sorrow thou shalt bring forth children;" and "In the sweat of thy face shalt thou eat thy bread^d;" and, "In the world ye shall have tribulation^e."

But of our state there, no such word at all is spoken, but all the contrary; that grief and sorrow and sighing have fled away^f. And that men shall come from the east and from the west, and shall recline in the bosoms of Abraham and Isaac and Jacob^g. And that the region there is a spiritual bride-chamber, and bright lamps, and a translation to heaven.

Why then disgrace the departed? Why dispose the rest to fear and tremble at death? Why cause many to accuse God, as though He had done very dreadful things? Or rather, why after this invite poor persons, and entreat priests to pray^h? "In order," saith He, "that the dead may depart into rest; that he may find the judge propitious." For these things then art thou mourning and wailing? Thou art therefore fighting and warring with thyself: exciting a storm against thyself on account of his having entered into harbour.

^d Gen. iii. 16, 19.

^e St. John xvi. 33.

^f See Isa. xxiv. 16.

^g See St. Matt. viii. 11.

^h Because the feasts and prayers for the dead, being supposed to benefit those only who had fallen asleep in the Lord, and whose final happiness was therefore sure, it was an inconsistency in those who celebrated them to sorrow as if they had no hope. See Bingham, b. 23, c. 8, § 13, 15.

"But what can I do?" saith he: "such a thing is nature." The blame is not nature's, neither is it of necessity; but it is we that are turning all things upside down, are overcome with softness, are giving up our proper nobility, and are making the unbelievers worse. For how shall we reason with another concerning immortality? how shall we persuade the heathen, when we fear death, and shudder at it more than he? Many among the Greeks, although they knew nothing about immortality, have crowned themselves at the decease of their children, and appeared in white garments, that they might reap the present glory; but thou, not even for the future glory's sake, cease thy woman's behaviour and wailing.

But hast thou no heirs, nor any to succeed to thy goods? And which wouldst thou rather, that he should be heir of thy possessions or of heaven? And which didst thou desire, that he should succeed to the things that perish, which he must have let go soon after, or to things that remain and are immovable; thou hadst him not for heir, but God had him instead of thee; he became not joint-heir with his own brethren, but he became "joint-heir with Christ."

But dost thou long to see him? then live the same life with him, and thou wilt soon obtain that sacred vision.

And herewith consider this also, that though thou shouldst not hearken to us, thou wilt certainly yield to time. But no reward then for thee; for the consolation comes of the number of the days. Whereas, if thou art willing now to command thyself, thou wilt gain two very great points: first, thou wilt deliver thyself from the intervening ills, next, thou wilt be crowned with the brighter crown from God. For indeed neither almsgiving nor anything else is nearly so great as bearing affliction meekly.

Bear in mind, that even the Son of God died: and

He indeed for thee, but thou for thyself. And when He said, "If it be possible, let this cup pass from Me¹," and suffered pain and was in agony, nevertheless He shunned not the end, but underwent it, and that with its whole course of exceeding woe. That is, He did by no means simply endure death, but the most shameful death; and before His death, stripes; and before His stripes, upbraidings, and jeers, and revilings; instructing thee to bear all manfully.

And though He died, and put off His body, He resumed it again in greater glory, herein also holding out to thee good hopes. If these things be not a fable, lament not. If thou account these things to be sure, weep not; but if thou dost weep, how wilt thou be able to persuade the Greek that thou believest.

But even so doth the event still appear intolerable to thee? Well then, for this very cause it is not meet to lament for him, for he is delivered from many such calamities. Grudge not therefore against him, neither envy him; for to ask death for yourself because of his premature end, and at the same time to lament for him that he did not live to endure many such sorrows, is truly the part of one grudging and envying.

And think not of this, that he will no more return home: but think that thyself also art in a little while to go to him. Regard not this, that he returns no more, but that neither do these things that are seen remain such as they are; but these too are being transformed, yea, for heaven and earth and sea, and all are being put together afresh, and then shalt thou recover thy child in greater glory.

And if indeed he departed a sinner, his wickedness is stayed; for certainly had God known that he was being converted, He would not have snatched him away before his repentance: but if he ended his life

¹ St. Matt. xxvi. 39.

righteous, he now possesses all good in safety. Whence it is manifest that thy tears are not of kindly affection, but of unreasoning passion. For if thou lovedst the departed, thou shouldst rejoice and be glad that he is delivered from the present waves.

For what is there more, I pray thee? What is there fresh and new? do we not see the same things daily revolving? day and night, night and day, winter and summer, summer and winter, and nothing more. And these indeed are ever the same; but our evils are fresh, and newer. Wouldst thou then have him every day drawing up more of these things, and abiding here, and sickening, and mourning, and in fear and trembling, enduring some of the ills of life, and dreading others lest he some time endure them? wouldst thou have this? since assuredly thou canst not say, that any sailing over this great sea might possibly be free from despondency and care, and sickness and grief.

And withal take this also into account, that thou didst not bring him forth immortal; and that if he had not died now, he must have endured death soon after. But is it that thou hadst not thy fill of him? Thou wilt of a certainty enjoy him there. But longest thou to see him here also? And what is there to hinder thee? For thou art permitted even here, if thou be watchful; for the hope of the things to come is clearer than sight.

But thou, if he were in some king's court, wouldst not ever seek to see him, so long as thou heardest of his good report: and seeing him departed to the things that are far better, art thou faint-hearted about a little time; and that, when thou hast in his place one to dwell with thee?

But hast thou no husband? yet hast thou a consolation, even the Father of the orphans, and Judge of the widows. Hear even Paul pronouncing this widowhood blessed, and saying, "Now she that is

a widow indeed and desolate, trusteth in God^k." Because such an one will appear more approved, evincing as she doth greater patience. Mourn not therefore for that which is thy crown, that for which thou demandest a reward.

Since thou hast also restored His deposit, if thou hast exhibited the very thing entrusted to thee. Be not in care any more, having laid up the possession in an inviolable treasure-house.

If thou wouldest really learn, both what is our present being, and what our life to come; and that our present being is a spider's web and a shadow, but the things to come are, all of them, immoveable and immortal; thou wouldest not after that want other arguments. For whereas now thy child is delivered from all change; if he were here, perhaps he might continue good, perhaps become evil. Seest thou not how many openly cast off their own children? how many are constrained to keep them at home, although worse than the open outcasts?

Let us make account of all these things, and practise self-command; for so shall we at once shew regard to the deceased, and enjoy much praise from men, and receive from God the great rewards of patience, and attain unto the good things eternal; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever^l. Amen.

^k 1 Tim. v. 5.

^l St. Chrysostom.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

FOR THE EPISTLE.

JEREMIAH xxiii. 5—8.

“Behold the days come,” &c.

Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby He shall be called, [our just Lord, or] the Lord our Righteousness—which, in the Hebrew, is called Tsidkenu.

The Pastors of the Synagogue, that is, the Scribes and Pharisees, having been cast out, and the remnant of Israel saved: the Apostles of the Gospel being established in the place of their former princes, there is brought in the Shepherd of shepherds, and Prince of princes, and King of kings, and Lord of lords, that is to say, Christ our Saviour, who is peculiarly the righteous Branch, [or the Rising Just One], of whom we read, “In His days righteousness shall arise^a.” And in another place, “behold the Man Whose name is the Branch, and He shall grow up out of His place, and shall build up the Temple of the Lord^b.” As in Isaiah He is called “Emmanuel^c,” that is, “God with us,” so in Jeremiah He receives the name, *Our Righteousness*. Whence also the apostle says, “Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption^d.” The adversary of Whom, antichrist, and his indweller, the devil, is

^a Ps. lxxii. 7.

^b Ezek. vi. 12.

^c Isa. vii. 14.

^d 1 Cor. i. 30.

called in Zechariah the foolish shepherd*. And he saith,

He shall execute judgment and justice in the earth. "For the Father judgeth no man, but hath committed all judgment to the Son¹." In those days both the Two and the Ten Tribes, Judah and Israel, shall in like manner be saved*. And of the two rods, shall become one rod. And His name, if according to the Septuagint He has called Him Lord, shall be called Josedec, that is, Righteous Lord. If according to the Hebrew who have² said, "They shall call His name, He shall be called, *The Lord our Righteousness*. For *Adonai Tsidkenu* signifies this: for which Symmachus renders, "O Lord, justify us."

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up and which led the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land.

The sense of this passage is, that the people of God should not be freed from Egypt by Moses; but by Jesus Christ, from the whole world throughout which it had been scattered. And this is now in part fulfilled, and shall be completely fulfilled, when from the east and the west, and from the north and the south, they shall come and sit down with Abraham, Isaac, and Jacob. So, after the fulness of the nations shall have entered in, then all Israel shall be saved³.

* Zech. xi. 15. ¹ St. John v. 22. * Ezek. xxxvii. 16. ² [Sic.]

³ St. Jerome in loc., translated by the Rev. Joseph Jackson, B.A.

THE GOSPEL.

ST. JOHN vi. 5—14.

“When Jesus then lifted up His eyes,” &c.

*The miracle of the Loaves and Fishes*¹.

The miracles wrought by our Lord Jesus Christ are indeed Divine works, and admonitions of God to the human mind, that it should rise to the understanding of Him by the things that are seen. For because He is not such a substance as can be seen with our eyes, and His miracles, or marvellous works, in His government of the whole world, and administration of universal creation, have by their very constancy become cheap in our regard, so that hardly any man deigns to mark the marvellous and stupendous works of God exhibited in every grain of seed; He hath in His mercy reserved to Himself certain works, which He should do at suitable time, beside the usual course and order of nature, that so they in whose regard His daily works have become cheap, might be amazed at the sight of works, not greater indeed, but unwonted.

Truly the government of the whole world is a greater miracle than the satisfying of five thousand men with five loaves; and yet no man marvels at the one; the other, men marvel at, not because it is greater, but because it is rare. For who is He that doth even now feed the whole world, but He that of a few grains creates whole harvests? He wrought therefore as God worketh. For whence He multiplieth a few grains into harvests, thence He multiplied the five loaves. The power was in the Hands of Christ; but those five loaves were as seed, not indeed committed to the earth, but multiplied by Him that made the earth. Here then was something brought near to the senses, that by it the mind should be lifted up; something exhi-

¹ See the Fourth Sunday in Lent, for St. Chrysostom on this miracle.

bited to the eyes, that upon it the understanding should be exercised; that the invisible God might, through visible works, be admired by us, and we, being lifted up to faith, and purged by faith, might desire to have vision invisibly of Him, even of Whom, Invisible, we by visible things had knowledge.

Yet it is not enough that we fix our regard upon these points in the miracles of Christ. Let us interrogate the miracles themselves, what they speak to us concerning Christ; for they have their tongue, if they be understood. Since Christ is the Word of God, every deed of that Word is to us a word. Therefore, as concerning this miracle, since we have heard how great it is, let us search how profound it is; let us not delight ourselves with the mere outside, but also explore its depth. This, which we admire on its outer side, hath something within. We have seen, we have beheld, a great, a glorious, an altogether Divine work, which could not be wrought save only by God; from the thing done, we praise the Doer. But in like manner as, if we were inspecting a fair piece of writing, it would not be enough that we should praise the writer's skilful hand, for that he formed the letters even, equal and graceful, unless we should also read what he by them would make known to us; so, he who does but look at the thing done in this miracle, is delighted by the beauty of the deed, and moved to admiration of the Doer; but he who understands, doth, as it were, read it.

The Lord was on the Mount. Let us understand much more, that the Lord on the mount is the Word on high. Then that doth not, as it were, lie low on the ground, which was done on the Mount; nor is it to be transiently passed by; it must be looked up to. He saw the multitudes, knew them to be hungry, and mercifully fed them; not only according to His goodness, but also according to His power. What would goodness of itself avail, where there was no

bread whereby a hungry crowd should be fed? Unless with the goodness there were also power, that crowd must remain hungry and fasting. Indeed, the disciples also who were with the Lord, in hunger; they, too, wished to feed the crowds of people, that they should not remain empty; only they had not wherewith to feed them. The Lord asked, whence should loaves be bought to feed these crowds? And the Scripture saith, *Now this He said to prove him,*—(namely, the disciple Philip, whom He had questioned)—*for He Himself knew what He would do.* Then what was the use of proving him, but to shew the disciple's ignorance; and it may be, that in shewing the ignorance of His disciple, He had a meaning. That will appear in fact, when the sacrament itself, in the matter of the five loaves, shall have begun to speak to us, and to intimate what it signifies. There we shall see wherefore the Lord in this action was minded to make the ignorance of His disciples to appear, by asking what He already knew. For sometimes we ask a thing which we do not know, wishing to hear that we may learn; sometimes we ask what we know, wishing to know whether the person whom we ask also knows. Now the Lord knew both these things; knew the thing concerning which He asked, for He well wist what He would do; and that Philip knew not this, He likewise knew. Then why did He ask, but to shew the other's ignorance; and wherefore He did this, we shall understand, as I have said, by-and-by.

Andrew said, *There is here a lad which hath five barley-loaves, and two small fishes; but what are they among so many?* When Philip had said that *two hundred penny-worth of bread was not sufficient for the refreshment of that so great multitude, there was a certain lad there, bearing five barley-loaves, and two small fishes. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.* He commanded, the loaves were broken,

put before them that were set down. Not now *five loaves*, but what He had added, Who created that which was increased, *and of the fishes as much as they would*. It is not enough that such a multitude were satisfied, there were fragments that remained. Those, too, were ordered to be gathered up that they should not be lost; and they *filled twelve baskets with the fragments*.

To run over it briefly, the *five loaves* are understood to mean the five books of Moses. With good reason are they not wheaten, but *barley-loaves*, because they belong to the Old Testament^k.

Ye know that such is the nature of barley, that its kernel is hardly got at, for the kernel is set in a coating of husk, and the husk is tenacious, and adheres closely, so that it requires labour to strip it off. Such is the letter of the Old Testament, enveloped in a covering of carnal sacraments; but then, if one get at its kernel, it feeds and satisfies. Well, a certain *lad* was carrying *five loaves and two fishes*. If we seek to know who this *lad* was, perchance it was the people Israel, which in its childishness of mind carried, not ate. For the things carried, while shut up, were a burden; open, they fed. As for the *two fishes*, they seem to us to signify those two sublime persons in the Old Testament, which were anointed for the sanctifying and the governing of the people, that is, the persons of the priest and of the king, and that same Person did in the mystery come at last, Who was signified by both these. He came at last, Who by the kernel of the barley was betokened, while by the husk of the barley He was concealed. He came in His one Person, bearing in Himself both characters of Priest and King. Of Priest, by the Victim which He offered, even Himself, for us to God; of King, because we are ruled by Him. So are those opened which were carried closed.

^k The old Law is barley, compared to the Gospel wheat. St. Aug. N. T. Ser. lxxx.

Thanks be to Him ! He hath fulfilled by Himself what by the Old Testament was promised. And He ordered the loaves to be broken ; in the breaking they were multiplied. Nothing can be more true. For those five books of Moses, when they are expounded, what a multitude of books have they made. By being broken, that is, being opened and laid out. But because in that barley the ignorance of the first people had a covering upon it, of which first people it is said, "so long as Moses is read, the veil is upon their hearts¹." For the veil was not taken away, because Christ was not yet come. Not yet was the veil of the Temple rent, Christ hanging upon the Cross ; because then the ignorance of the people was in the Law. Therefore that proving by the Lord, did bring to light the ignorance of the disciple.

Nothing therefore is idle, everything is significant, only it requires one that understands. Thus, even this number of the people fed, signified the people as yet under the Law. Why were there *five thousand*, but because they were under the Law, which Law is unfolded in the five books of Moses. Whence also those five porches delivered up the ailing folk, not healed them. But the Same there cured the impotent man^m, Who here fed multitudes with five loaves. And what are the fragments, but what the people were not able to eat ? They mean therefore certain truths of more hidden import, which the multitude cannot receive. Then what remains, but that these things of more secret import which the multitude cannot receive, be entrusted to them which are meet to teach, as were the Apostles. Wherefore *twelve baskets were filled*. This was done both marvellously, because a mighty thing was done, and profitably, because a spiritual thing was done. They who then saw, marvelled ; but we marvel not when we hear ; for, as it was done that they might see, so it was written that we might hear. That which

¹ 2 Cor. iii. 15.

^m St. John v. 2, 9.

the eye did for them, faith doth for us. For we perceive with the mind what we could not perceive with the eyes, and we are preferred before them, since of us it is said, "Blessed are they that have not seen, and yet have believed".^a I add, too, that perchance we understand what that multitude understood not. And we are verily and indeed fed, in that we have been able to get at the kernel of the barley.

Lastly, those men who saw this, what thought they? *Those men*, it saith, *when they had seen the sign which He had done*, said, *This is indeed a Prophet*. But He was Lord of the Prophets, Fulfiller of the Prophets, Sanctifier of the Prophets, yet withal a Prophet. For to Moses it was said, "I will raise them up a Prophet from among their brethren like unto thee".^b *Like* as concerning the flesh, not as concerning majesty. And that this promise of the Lord hath its meaning concerning Christ Himself, is pointed out in the Acts of the Apostles. And the Lord saith of Himself, *A Prophet is not without honour, save in His own country*.^c

^a Ibid. xx. 29.

^b Deut. xviii. 18 ; Acts vii. 37.

^c St. Matt. xiii. 57. St. Augustine.

A COMMENTARY
ON THE
EPISTLES AND GOSPELS IN THE BOOK
OF COMMON PRAYER,

EXTRACTED FROM

Writings of the Fathers of the Holy Catholic
Church, Anterior to the Division of
the East and West,

BY A LAY MEMBER OF THE CHURCH;

WITH AN INTRODUCTORY NOTICE BY THE
DEAN OF ST. PAUL'S.

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PART IV.—SAINTS' DAYS.

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ST. ANDREW'S DAY.

THE EPISTLE.

ROMANS x. 9—21.

“If thou shalt confess with thy mouth the Lord Jesus,” &c.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

There is no need to go up to heaven to bring Christ down from above, nor to descend into the deep to bring Christ up from the dead, and then receive the commandments; but things so great and grand hath God made of easy access to us. The word is nigh thee. In thy mouth and in thy heart is thy salvation^a. There is no long journey to go, there are no seas to sail over, no mountains to pass, to get saved. If you be not minded so much as to cross the threshold, you may even while you sit at home be saved. For in thy mouth and in thy heart is the source of salvation:—*For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

On another score also Paul makes the word of faith easy, saying that *God hath raised Him from the dead*. For just reflect upon the worthiness of the Worker, and you will no longer see any difficulty in the thing. That He is Lord then, is plain from the Resurrection. And this he said at the beginning even of the Epistle. “Which was declared to be the Son of God with power . . . by the Resurrection from the dead.” But that the Resurrection is easy too, has been shewn even to those who are very unbelieving, from the might of Him Who is the Worker of it.

^a See Rom. x. 6—8.

For the Scripture saith, he proceeds, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the Name of the Lord shall be saved.

You see how he produces testimonies, whether to the faith, or to the confession of it. For the words, *every one that believeth*, point out the faith; but the words, *whosoever shall call upon*, set forth confession. Then, to proclaim the universality of the grace, and to lay low the boasting of the Jews, he here briefly recalls to their memory what he had before demonstrated at length, that there is no difference between the Jew and the uncircumcised. And what he had said about the Father when he was arguing these points, that he says here too about the Son. For as before he said in asserting this, "Is He the God of the Jews only, is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith^b." So he says here also, *For the same Lord over all is rich unto all that call upon Him.*

Since what distresseth him the most is, that they who were in the enjoyment of a prerogative over the whole world, should now by the faith be degraded from those thrones, and be no whit better off than others, he brings the Prophets in constantly as foretelling, that they would have equal honour with them. *For whosoever*, he says, *believeth on Him shall not be ashamed; and whosoever shall call upon the Name of the Lord shall be saved.* And the *whosoever* is put in all cases, that they might not say aught in reply.

How then shall they call on Him on Whom they have not believed? And how shall they believe on Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?

^b Rom. iii. 29.

Here Paul again takes from them all excuse. For since he had said, "I bear a record that they have a zeal of God, but not according to knowledge," and that "being ignorant of God's righteousness, they submitted not themselves" to it; he next shews, that for this ignorance itself, they were punishable before God. This he does not indeed say in so many words, but he makes it apparent by carrying on his discourse in the way of question, and so convicting them more clearly, by framing the whole passage out of objections and answers. But consider. Above, he means, The Prophet says, *Whosoever shall call upon the Name of the Lord shall be saved*. Now somebody might say perhaps, But how could they call upon Him in Whom they had not believed? Then there is a question from him after the objection; And why did they not believe? Then an objection again. A person certainly may say, *How could they believe, since they had not heard?* Yet hear they did, he re-implies. Then another objection again, *how could they hear without a preacher?* Then an answer again. They did preach, and there were many sent forth for this purpose. But whence does it appear that these are those persons sent? Here he brings the prophet in, who says, *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things*^c? You see how by the kind of preaching he points out the preachers. For here was nothing else that these men went about selling everywhere, but those unspeakable good things, and the peace made by God with men. And so in disbelieving, it is not we, he implies, whom ye disbelieve, but Isaiah the prophet, who spake many years ago, that we were to be sent, and to preach, and to say that we do say. If the being saved, then, came of calling upon Him, and calling upon Him from believing, and believing from hearing, and hearing from reaching, and preaching from being sent, and if they

^c Isa. lii. 7.

were sent, and did preach, and the prophet went round with them to point them out, and proclaim them, and say that these were they whom they shewed of so many ages ago, whose feet even they praised because of the matter of their preaching; then it is quite clear that the not believing of the Jews was their own fault only. And that because God's part had been fulfilled completely.

But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report^d? So then faith cometh by hearing, and hearing by the Word of God.

Since they pressed him with another objection to this effect, that if these were the persons sent upon the mission by God, all ought to have hearkened to them; observe St. Paul's judgment, and see how he shews that this very thing which made the confusion, did in fact do away with confusion and embarrassment. What offends you, O Jew, he would say, after so great and abundant evidence, and demonstration of the points? that all did not submit to the Gospel? Why this very thing, when taken along with the others, is of force to certify thee of the truth of my statements, even in that some do not believe. For this, too, the prophet foretold. Notice his unspeakable wisdom, too; how he shews more than they were looking for, or expected him to have to say in reply. For what is it that you say? he means, Is it that all have not believed the Gospel? Well! Isaiah foretold this too from of old. Or rather, not this only, but even much more than this. For the complaint you make is, Why did not all believe? But Isaiah goes further than this. For what is it he says? *Lord, who hath believed our report?* Then since Paul had rid himself of this embarrassment by making the Prophet a bulwark against them, he returns to the line he was before upon. For as he had said that they must call upon Him, but that they who call must believe, and they who believe

^d Isa. liiii. 1.

must first hear; but they who are to hear must have preachers, and the preachers must be sent, and as he had shewn that they were sent, and had preached; as he is going to bring in another objection again, taking occasion first of another quotation from the Prophets, by which he had met the objection a little back, he thus interweaves it, and connects it with what went before. For since he had brought forward the Prophet as saying, *Lord, who hath believed our report?* he happily seizes on the quotation, as proving what he says, *So then faith cometh by hearing.* And this he makes not a mere naked statement. But as the Jews were for ever seeking a sign, and the sight of the Resurrection, and were gaping after the thing much; he says, Yet the Prophet promised no such thing, but that it was by hearing that we are to believe. Hence he makes this good first, and says, *So then faith cometh by hearing.* And then since this seemed a mean thing to say, see how he elevates it. For he says, I was not speaking of mere hearing, nor of the need of hearing men's words and believing them, but I mean a great sort of hearing. For the *hearing is by the Word of God.* They were not speaking their own, but they were telling what they learnt from God. And this is a higher thing than miracles*. For we are equally bound to believe and to obey God, whether speaking or working miracles; since both works and miracles come of His words. For both the heaven and everything else was established in this way†. After shewing then that we ought to believe the prophets, who always speak God's word, and not to look after anything more, he proceeds next to the objection I mentioned, and says,

But I say, Have they not heard?

What, he means, if the preachers were sent, and did preach what they were bid, and these did not hear? Then comes a most perfect reply to the objection.

* See the Gospel for SS. Philip and James; St. John xiv. 12.

† Ps. xxxiii. 6—8.

Yes verily, their sound went into all the earth, and their words unto the ends of the world.

What do you say? he means. They have not heard. Why the whole world, and the ends of the earth, have heard. And have you, amongst whom the heralds abode such a long time, and of whose land they were, not heard? Now can this ever be? Sure if the ends of the world heard, much more must you. Then again another objection.

But I say, Did not Israel know?

For what if they heard, but did not know what was said, nor understand that these were the persons sent? Are they not to be forgiven for this ignorance? By no means. For Esaias had described their character in the words, *How beautiful are the feet of them that preach the Gospel of peace*^c. And before him, the lawgiver himself also. Hence he proceeds,

First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you^d.

And so they ought even from him to have been able to distinguish the preachers, not from the fact of these disbelieving only, not from the fact of their preaching peace, not from the fact of their bringing the glad tidings of good things, not from the word being sown in every part of the world, but from the very fact of their seeing their inferiors, those of the Gentiles, in greater honour. For what they had never heard, nor their forefathers, that wisdom did these on a sudden embrace. And this was a mark of such intense honour, as should gall the Jews, and lead them to jealousy, and to recollection of the prophecy of Moses, which said, *I will provoke you to jealousy by them that are no people*. For it was not the greatness of the honour alone, that was enough to throw them upon jealousy, but the fact too that a nation had come to enjoy these things which was of so little account that it would hardly be con-

^c See Isa. lii. 7.

^d See Deut. xxxii. 21.

sidered a nation at all. For *I will provoke you to jealousy*, he says, *by them which are no nation, and by a foolish nation will I anger you*. For what more foolish than the Greeks? or what of less account? See how by every means God had given from of old indications and clear signs of these times, in order to remove their blindness. For it was not any little corner in which the thing was done, but in land, and in sea, and in every quarter of the globe. And they saw those in the enjoyment of countless blessings now, who had formerly been objects of their contempt. One should consider then, that this is that people of which Moses said, *I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you*. Was it Moses only then that said this? No, for Isaiah also after him saith so. And this is why Paul said, *First Moses*, to shew that a second will come, who says the same thing in a clearer and plainer way. As then he says above that Esaias crieth, so too here.

But Esaias is very bold, and saith,—

Now what he means is something of this kind. He put a violence on himself, and was ambitious to speak, not something veiled over, but to set the things even naked before your eyes, choosing rather to run into danger from being plain spoken, than by looking to his own safety, to leave you any shelter for your impenetrability; although it was not the manner of prophecy to say this so clearly; but still to stop your mouths most completely, he tells the whole beforehand clearly and distinctly. The whole! what whole? Why your being cast out, and also their being brought in; speaking as follows, *I was found of them that sought Me not, I was made manifest of them that asked not for Me*¹. Who then are they that sought not? who they that asked not after Him? Clearly not the Jews, but they of the Gentiles, who hitherto had not known Him. As then Moses gave their characteristic mark in the

¹ Isa. lrv. 1.

words, *no people, and a foolish nation*, so here also he takes the same ground from which to point them out, viz. their extreme ignorance. And this was a very great blame to attach to the Jews, that they who sought Him not found Him, and they who sought Him lost Him.

But unto Israel He saith, All the day long have I stretched forth My hands unto a disobedient and gainsaying people¹.

Observe now that difficulty, which so many make a subject of question, is discovered laid up from of old in the words of the Prophet, and with a clear solution to it too. And what is this? You heard Paul say before. "What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness. . . . But Israel which followed after the law of righteousness hath not attained to the law of righteousness^k." This Esaias also says here. For to say, *I was found of them that sought Me not, I was made manifest unto them that asked not after Me*, is the same with saying, "that the Gentiles which followed not after righteousness have attained unto righteousness?" Then, to shew that what was happening was not of God's grace only, but also of the temper of those who came to Him, as also the casting off of the others came of the disputatiousness of those who disobeyed, hear what he proceeds with, *But to Israel He saith, All the day long have I stretched forth My hands to a disobedient and gainsaying people*; here meaning by the day, the whole period of the former dispensation. But the stretching out of the hands, means calling and drawing^l them to Him, and inviting them. Then, to shew that the fault was all their own, he says, *to a disobedient and gainsaying people*. You see what a great

¹ Isa. lxxv. 2.

^k Rom. ix. 30, 31.

^l Justin Martyr, Origen, St. Jerome, and others, interpret this passage of the Crucifixion; but that the one interpretation does not exclude the others, see St. John xii. 32.

charge this is against them ! For they did not obey Him even when He invited them, but they gainsaid Him, and that when they saw Him doing so, not once or twice, but the whole period. But others who had never known Him, had the power to draw Him to them. Not that, He says, they had the power to do it, but to take away lofty imaginings even from those of the Gentiles, and to shew that it was His grace that wrought the whole, He says, "*I*" *was made manifest*, and "*I*" *was found*. It may be said, Were they then void of everything? By no means; for the taking of the things found, and the getting a knowledge of what was manifested to them, was what they contributed themselves^m. Then, to prevent these saying, But why was He not *made manifest* to us also? He sets down what is more than this, that *I* not only *was made manifest*, but *I* even continued with *My hands stretched out*, inviting them, and displaying all the concern of an affectionate father, and a mother that is set on her child. See how He has brought us a most lucid answer to all the difficulties before raised, by shewing that it was from their own temper that ruin had befallen them, and that they are wholly undeserving of pardon. For though they had both heard and understood what was said, still not even then were they minded to come to Him. And what is far more, He did not cause them to hear these things, and to understand them only, but a thing which hath more force to rouse them up and draw them to Him, when they were disobedient and gainsaying, He added to the others. Now what is this? It is His exasperating them, and making them jealous. For ye know the domineering might of the passion, and how great the power is which jealousy is naturally possessed of for bringing all disputatiousness to an end, and rousing those who have grown remiss. And why need one say this of man, when in brutes without reason, and children before they are of full age, the power

^m As in the case of Cornelius.

it shews is so great. For a child often will not submit to its father when it is called, but continues obstinate. But when another child has notice taken of it, then, even though not called, it comes to its father's bosom, and what calling could not do, provoking to jealousy will. This, then, God also did. For He not only called and stretched out His hands, but stirred up in them the feeling of jealousy also, by bringing those far inferior to them, (a thing which makes man excessively jealous,) not into their good things, but, (what is a much stronger step, and makes the feeling even more domineering,) into much greater good things, and of greater necessity than theirs, and such as they had never fancied in a dream. But still they did not submit. What pardon then do they deserve who exhibit such excessive obstinacy? None. Yet this He does not say, but leaves it to the consciences of His hearers^a.

THE GOSPEL.

ST. MATTHEW : iv. 18—22.

“Jesus, walking by the sea of Galilee, saw two brethren,” &c.

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men.

But John saith that they were called in another manner. Whence it is evident that this was a second call; and from many things one may perceive this. For there it is said, that they came to Him when “John was not yet cast into prison;” but here, after he was in confinement. And there Andrew calls Peter, but here John calls both. And John saith, Jesus, seeing Simon coming, saith, “Thou art Simon, the son of

^a St. Chrysostom.

Jona, thou shalt be called Cephas, which is by interpretation, a stone." But Matthew saith that he was already called by that name; for his words are, "Seeing Simon that was called Peter." And from the place whence they were called, and from many other things, one may perceive this; and from their ready obedience, and abandonment of all. For now they were well-instructed beforehand. Thus, in the other case, Andrew is seen coming into his house, and hearing many things; but here, having heard one bare word, they followed immediately. Since it was not unnatural for them to follow Him at the beginning, and then leave Him again and return anew to their own craft, when they saw both John thrown into prison, and Himself departing. Accordingly you see that He finds them actually fishing. But He neither forbade them at the first, when minded to withdraw, nor having withdrawn themselves, did He let them go altogether; but He gave way when they started aside from Him, and comes again to win them back; which kind of thing is the great point in fishing.

But mark both their faith, and their obedience. For though they were in the midst of their work, (and ye know how greedy a thing fishing is,) when they heard His command, they delayed not, they procrastinated not, they said not, "let us return home, and converse with our kinsfolk," but they forsook all and followed, even as Elisha did to Elijah^p. Because such is the obedience which Christ seeks of us, as that we delay not even a moment of time, though something absolutely most needful should vehemently press on us. Wherefore also, when some other had come unto Him, and was asking leave to bury his own father, not even this did He permit him to do^q; to signify that before all we ought to esteem the following of Himself^r.

• St. John i. 42.

• 1 Kings xix. 21, 22.

• St. Matt. viii. 21, 22.

• St. Chrysostom.

And they straightway left their nets, and followed Him. In this deed we ought rather to consider their wills than the amount of their property. He leaves much, who keeps nothing for himself; he parts with much, who with his possessions renounces his lusts. Those who followed Christ gave up enough to be coveted by those who did not follow. Our outward goods, however small, are enough for the Lord; He does not weigh the sacrifice by how much is offered, but out of how much it is offered. The Kingdom of God is not to be valued at a certain price, but whatever a man has, much or little, is equally available¹.

But if thou should say, "the promise is very great," *I will make you fishers of men*, even for this do I most admire them, for that when they had not as yet seen any sign, they believed in so great a reach of promise, and accounted all but second to the attendance. And this because they believed that by what words they were caught, by the same they would be able to catch others also.

To these then such was His promise: but to James and John He said no such thing. *Going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them, and they immediately left the ship and their father, and followed Him.* He made no promise to them when He called them, as He had to the former, for the obedience of the first had made the way plain for them. Besides, they had heard many things concerning Him, as being friends and townsmen of the others².

Even if there went before no testimonies concerning Christ and the Church, whom ought it not to move unto belief, that the Divine brightness hath on a sudden shone on the human race, when we see (the false gods now abandoned, and their images everywhere broken

¹ St. Gregory, in Cat. Aur.

² St. Chrysostom.

in pieces, their temples overthrown or changed to other uses, and so many vain rites plucked out by the roots from the most inveterate usage of men,) the One True God invoked, by all ? And that this hath been brought to pass by One Man, by men mocked, seized, bound, scourged, smitten with the palm of the hand, reviled, crucified, slain. His disciples, (whom He chose common men, and unlearned, and fishermen, and publicans, that by their means His teaching might be set forth,) proclaiming His Resurrection, His Ascension, which they asserted that they had seen ; and being filled with the Holy Ghost, sounded forth this Gospel, in all tongues which they had not learned. And of them who heard them, part believed, part believing not, fiercely withstood them who preached. Thus while they were faithful even unto death for the truth, while they strove not by returning evil, but by enduring ; overcame not by killing, but by dying ; thus was the world changed unto this religion, thus unto this Gospel were the hearts of mortals turned, of men and women, of small and great, of learned and unlearned, of wise and foolish, of mighty and weak, of noble and ignoble, of high and low ; and throughout all nations the Church shed abroad so increased, that even against the Catholic faith itself there arises not any perverse sect, any kind of error, which is found so to oppose itself to Christian truth, as that it affect not and go not about to glory in the Name of Christ : which very error would not be suffered to spring up throughout the earth, were it not that the very gainsaying exercised an wholesome discipline. How would the Crucified have availed so greatly, had He not been God that took upon Him Man, even if He had through the Prophet foretold no such things to come ? But when now this so great mystery of godliness hath had its prophets and heralds going before, by whose divine voices it was afore proclaimed ; and when it hath come in such manner as it was afore proclaimed, who is there so mad

as to assert that the Apostles lied concerning Christ, of Whom they preached that He was come in such manner as the Prophets foretold afore that He should come, which Prophets were not silent as to true things to come concerning the Apostles themselves? For concerning these they had said ^a, "There is neither speech nor language, whereof their voices are not heard; their sound went out into all the earth, and their words unto the ends of the world." And this at any rate we see fulfilled in the world, although we have not yet seen Christ in the flesh. Who therefore, unless blinded by amazing madness, or hard and steeled by amazing obstinacy, would be unwilling to put faith in the sacred Scriptures, which have foretold the faith of the whole world?

But you, beloved, who possess this faith, or who have begun newly to have it, let it be nourished and increase in you. For as things temporal have come, so long before foretold, so will things eternal also come, which are promised. Nor let them deceive you, either the vain heathen, or the false Jews, or the deceitful heretics, or also within the Catholic Church itself evil Christians, enemies by so much the more hurtful, as they are the more within us. For, lest on this subject also the weak should be troubled, divine prophecy hath not been silent, where in the Song of Songs, the Bridegroom speaking unto the Bride, that is Christ the Lord unto the Church, saith, "As a lily in the midst of thorns, so is My best beloved in the midst of the daughters ^x." He said not, in the midst of them that are without, but, "in the midst of daughters." "Whoso hath ears to hear, let him hear ^y." And whilst the net which is cast into the sea ^z, and gathers together all kinds of fishes, as saith the holy Gospel, is being drawn unto the shore, that is, unto

^a Ps. xix. 3, 4.

^y St. Matt. xiii. 9.

^x Song of Sol. ii. 2.

^z Ibid. 47, 50.

the end of the world, let him separate himself from the evil fishes, in heart, not in body; by changing evil habits, not by breaking sacred nets; lest they who now seem, being approved, to be mingled with the reprobate, find, not life, but punishment everlasting, when they shall begin on the shore to be separated ^a.

^a St. Augustine, "Concerning Faith of things not seen."

ST. THOMAS' DAY.

THE EPISTLE.

EPHESIANS ii. 19—22.

“Now therefore ye are no more strangers,” &c.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

Perceive ye that it is not into the city of the Jews simply, no, but of those saintly and great men, such as Abraham, and Moses, and Elias, it is into the self-same city with these we are enrolled, into that we declare ourselves: “For they that say such things,” saith Paul, “declare plainly that they seek a country^a.” No longer are we *strangers* from the saints, nor *foreigners* or sojourners. For they who shall not finally attain to heavenly blessings, are *foreigners* and sojourners. For “the Son,” saith Christ, “abideth ever^b.”

And are built upon the foundation of the Apostles and Prophets.

Behold! the hope of the calling! Observe how he blends all together,—the Gentiles, the Jews, the Apostles, the Prophets, and Christ; and illustrates the union sometimes from the analogy of the body, and sometimes from the building: *built*, saith he, *upon the foundation of the Apostles and Prophets*; that is, the *Apostles and Prophets are a foundation*; and he places the *Apostles* first, though they are in order of time last, doubtless to represent and express this, that both

^a Heb. xi. 14.

^b St. John viii. 35.

he one and the other are alike a *foundation*, and that the whole is one building, and that there is one root. Consider that the Gentiles have the Patriarchs as a *foundation*. Then he adds, *Jesus Christ Himself being the chief corner-stone*, to shew us that He who binds the whole together is Christ. For *the chief corner-stone* binds together both the walls and the foundation.

In Whom the whole building fitly framed together.

Mark how he knits it all together, and represents Him at one time as holding down the whole building from above, and locking it together as a key-stone; at another time, as supporting it from below, and being, as it were, a root, or base. And whereas he had used the expression, "He hath made" (i.e. hath created or built) "in Himself the twain into one man^c;" by this expression he clearly shews us, that by Himself Christ knits together the two walls; and again, that in Him things were created; and "He is the first-born^d," saith he, "of every creature^e," that is, He Himself supports all things.

Whether you speak of the roof, or of the walls, or any other part whatsoever, He it is Who supports the whole. Thus Paul elsewhere calls Him a foundation. "For other foundation," saith he, "can no man lay than that is laid, which is Jesus Christ^f."

Whom the whole building, he saith, fitly framed together. Here he displays the perfectness of it, and states that one cannot otherwise have place in it, as by living with great exactness and consistency. saith he, it *groweth into an holy temple in the Lord*: in whom ye also, he adds, are *builded together*. repeats the thought, *into an holy temple, into an edification of God through the Spirit*. What, then, is the subject of this building? It is that God may dwell in the temple. For each of you severally is a temple, and of you together are a temple. And He dwell-

^bph. ii. 15.

^d Col. i. 16—18.

^e Ibid. 15.

^f 1 Cor. iii. 11.

eth in you as the body of Christ, and dwelleth as in a spiritual temple. On this account it is that when he speaks of our having access, he does not use the word which means our coming to God, but which implies God's bringing us to Himself; for we came not of ourselves, but it was He that brought us. "No man," saith Christ, "cometh unto the Father, but by Me." And again, "I am the way, and the truth, and the life ^s."

Are buildd together into one temple.

He returns to his former image, and connects them with the saints, and in no instance suffers them to be disunited from Christ. Doubtless it is for this reason Paul said, "As a wise master-builder, I have laid the foundation ^h." And again in this same place, "Other foundation can no man lay than that is laid, which is Jesus Christ ⁱ."

Whoever fixeth the eye of his heart on things done in the body ^k, and doth not extend his view into the grace of spiritual apprehension, dwelleth in mind among the stones of the Temple, wherein a visible fabric is raised aloft by the hands of men; nor is he made a living stone, fit for the Temple, which the Lord first typified in His own Body, when He said, "Destroy this Temple, and in three days I will raise it up ^l." For the holy Church herself is the more full Body of the Lord, Whose Head ascended into heaven, Who is in the highest sense a Living Stone; of Whom the blessed Peter saith, "To Whom coming, as unto a Living Stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ ^m." Wherefore also it is contained in Scripture, "Behold I lay in Sion a Chief Corner-stone, elect, precious; and he

^s St. John xiv. 6.

^h 1 Cor. iii. 10.

ⁱ St. Chrysostom.

^k i.e. in the interpreting of Old Testament prophecies concerning the Temple.

^l St. John ii. 19.

^m 1 St. Peter ii. 4-6.

that believeth on Him, shall not be confounded ^a." Therefore that each man may become a living stone fit for such a building, let him understand spiritually the restoration of the Temple from the ancient ruin that was made in Adam, as the renovation of a new people, according to the new and heavenly man : that, "as we have borne the image of the earthy, we shall also bear the image of Him Who is from heaven ^o;" that we may after all the ages of this world, the seventy years, as it were, which are fixed beforehand in the mystic number of perfection, and, as it were, after the bondage of a long pilgrimage, not be built together in a frame-work that shall fall, but be made firm by an immortality that shall last for evermore. For ye should consider the spiritual Jerusalem as no less your own than of the Jews. For as the Apostle saith, *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being Chief Corner-stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit.* This is the Temple of God, of which again the same Apostle saith, "For the Temple of God is holy, which Temple ye are ^p."

THE GOSPEL.

ST. JOHN XX. 24—31.

"Thomas, one of the twelve, called Didymus," &c.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto

^a Isa. xxviii. 16.

^o 1 Cor. xv. 49; E. V., the image of the
^p 1 Cor. iii. 17; St. Augustine, on Ps. cxii.

them, *Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.*

As to believe carelessly and in a random way comes of an over easy temper, so to be unduly curious and meddlesome shews a most gross understanding. On this account Thomas is held to blame. For he believed not the Apostles when they said, *We have seen the Lord*; not so much mistrusting them, as deeming the thing to be impossible, that is to say, the resurrection from the dead; since he saith not, "I do not believe you," but, *Except I put my hand, I do not^a believe.*

How was it, that when all were collected together, he alone was absent? Probably he had not yet returned after the dispersion which had lately taken place^r.

It was not an accident that that particular disciple was not present. The divine mercy ordained that a doubting disciple should, by feeling in his Master the wounds of the flesh, heal in us the wounds of unbelief. The unbelief of Thomas is more profitable to our faith than the belief of the other disciples; the touch by which he is brought to believe, confirming our minds in belief beyond all question^s.

But do thou, when thou seest the unbelief of the disciple, consider the loving-kindness of the Lord, how for the sake of a single soul He sheweth Himself with His Wounds, and cometh in order to save even the one, though he was grosser than the rest; and on that account indeed he sought proof from the grossest of the senses, and would not even trust his eyes. For he said not, "Except I see," but, *Except I handle*; lest what he saw might by some means be an apparition. Yet the disciples who told him these things were worthy of credit, and so was He that promised; yet, since Thomas desired more, Christ did not deprive him even of this.

^a will not, N. T.
in Cat. Aur.

^r St. Chrysostom.

^s St. Gregory,

And after eight days again His disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Why doth He not appear to him straightway, instead of *after eight days* ? In order that being in the mean time continually instructed by the disciples, and hearing the same thing, he might be inflamed to more eager desire, and be more ready to believe for the future. But whence knew he that His Side had been opened ? From having heard it from the disciples. How then did he believe partly, and partly not believe ? Because this thing was very strange and wonderful. And observe, I pray you, the truthfulness of the disciples, how they hide no faults, either their own or others', but record them with great veracity.

Jesus again presenteth Himself to them, and waiteth not to be requested by Thomas, nor to hear any such thing, but before he had spoken, Himself prevented him, and fulfilled his desire ; shewing that even when Thomas spake those words to the disciples, He was present. For He used the same words, and in a manner conveying a sharp rebuke, and instruction for the future. For having said,

Reach hither thy finger, and behold My Hands ; and reach hither thy hand, and thrust it into My Side ; He added,

And be not faithless, but believing.

Seest thou that the doubt of Thomas proceeded from unbelief ? But it was before he had received the Spirit ; after that, it was no longer so, but, for the future, the disciples were perfected.

And not in this way only did Jesus rebuke him, but also by what follows ; for when he, being fully satisfied, breathed again, and cried aloud,

My Lord, and My God^t, He saith,

^t " Thomas saw and touched the Man, and confessed the God Whom he neither saw nor touched. By means of the one he believed the other undoubtingly."—St. Augustine, in Cat. Aur.

Because Thou hast seen Me, thou hast believed; blessed are they who have not seen, and yet have believed.

For this is faith, to receive things not seen; since, "Faith is the substance of things hoped for, the evidence of things not seen". And here he pronounceth blessed not the disciples only, but those also who after them should believe. "Yet," saith some one, "the disciples saw and believed;" yes, but they sought nothing of the kind, but from the proof of the napkins, they straightway received the word concerning the Resurrection, and before they saw the Body, exhibited all faith. When therefore any one in the present day says, "I would that I had lived in those times, and had seen Christ working miracles," let him reflect that *Blessed are they who have not seen, and yet have believed.*

It is worth enquiring, how an incorruptible Body shewed the prints of the nails, and was tangible by a mortal hand. But be not disturbed, what took place was a matter of condescension. For That which was so subtle and light as to enter in when the doors were shut, was free from all density; but this marvel was shewn, that the Resurrection might be believed, and that men might know that it was the Crucified One Himself, and that another rose not in His stead. On this account He arose, bearing the signs of the Cross, and on this account He eateth. At least, the Apostle everywhere made this a sign of the Resurrection, saying, "We did eat and drink with Him". As therefore, when we see Him walking on the waves before the Crucifixion, we do not say that that body is of a different nature, but of our own; so after the Resurrection, when we see Him with the prints of the nails, we will no more say that He is therefore corruptible. For He exhibited these appearances on account of the disciples'.

He might, had He pleased, have wiped all spot

* Heb. xi. 1.
and elsewhere.

* See Acts x. 41. See vol. i. pp. 446, 453, 463,
St. Chrysostom.

and trace of wound from His glorified Body; but He had reasons for retaining them. He shewed them to Thomas, who would not believe unless He saw and touched; and He will shew them to His enemies, not to say, as He did to Thomas, *because thou hast seen thou hast believed*, but to convict them. Behold the Man whom ye crucified; see the Wounds which ye inflicted; recognise the Side which ye pierced, that it was by you, and for you, that it was opened, and yet ye cannot enter there².

And many other signs truly did Jesus in the presence of His disciples, which are not written in this book.

Since this Evangelist hath mentioned fewer than the others, he tells us that neither have all the others mentioned them all, but as many as were sufficient to draw the hearers to belief. For, "If," it saith, "they should be written every one, I suppose that even the world itself could not contain the books³." Whence it is clear, that what they have mentioned they wrote not for display, but only for the sake of what was useful. For how could they who omitted the greater part, write these others for display? But why went they not through them all? Chiefly on account of their number; besides, they also considered, that he who believed not those they had mentioned, would not give heed to a greater number; while he who received these, would have no need of another in order to believe. And here, too, he seems to me to be for the time speaking of the miracles after the Resurrection. Wherefore he saith,

In the presence of His disciples.

For as before the Resurrection it was necessary that many signs should be done, in order that they might believe that He was the Son of God; so was it also after the Resurrection, in order that they might admit that He had arisen. For another reason also he has added, *In the presence of His disciples*, because He con-

² St. Augustine, in Cat. Aur.

³ St. John xxi. 25.

versed with them alone after the Resurrection ; wherefore also He said, "The world seeth Me no more [but ye see Me]^b." Then, in order that thou mayest understand that what was done was done only for the sake of the disciples, he added,

But these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life in His Name.

Speaking generally to mankind, and shewing that not in Him Who is believed on, but on ourselves, he bestows a very great favour. *Have life in His Name*, that is, "through Him;" for He is the Life^c.

^b St. John xiv. 19.

^c St. Chrysostom.

CONVERSION OF ST. PAUL.

FOR THE EPISTLE.

ACTS ix. 1—22.

“ And Saul, yet breathing out threatenings and slaughter,” &c.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

He fitly mentions Paul's zeal, and shews that in the very midst of his zeal he is drawn. *Yet breathing out threatenings and slaughter*, and not sated with the murder of Stephen, he was not yet glutted with this persecution of the Church, and the dispersion. Lo, this was fulfilled which was spoken by Christ, that, they which kill you, shall think they do God service^a. He then in this wise did it, not as the Jews; God forbid! For that he did it through zeal, is manifest from his going abroad even to strange cities; whereas they would not have cared even for those in Jerusalem; they were for one thing only, to enjoy honour. But why went he to Damascus? It was a great city, a royal city; he was afraid lest that should be pre-occupied. And observe his strong desire and ardour, and how strictly according to the Law he went to work; he goes not to the governor, but to *the high priest*. *That, if he found any of this way*, (so the believers were called, probably because of their taking the direct way that leads to heaven,) *whether they were*

^a See St. John xvi. 2.

men or women—O, the ruthlessness!—he might bring them bound.

By this journey of his, he wished to shew them all how he would act; so far were they from being earnest in this matter. Observe him also casting people into prison before this. The others therefore did not prevail; but this man did prevail, by reason of his ardent mind.

And, as he journeyed, he came near to Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?

He fell to the earth, for excess of light is wont to shock, because the eyes have their measure; it is said also that excess of sound makes people deaf and stunned as in a fit. But him it only blinded, and extinguished his passion by fear, so that he should hear what was spoken. Saul, Saul, saith He, why persecutest thou Me? And He tells Saul nothing; does not say, Believe, nor anything whatever of the kind; but expostulates with him, all but saying, "What wrong, great or small, hast thou suffered from Me, that thou doest these things?" And he said, Who art Thou, Lord? thus in the first place confessing himself His servant. And the Lord said, I am Jesus whom thou persecutest; think not thy warring is with men^b.

But arise, and go into the city, and it shall be told thee what thou must do.

Let the devout soul learn without pride what is to be learnt through the ministry of man; and let us not tempt Him in Whom we believe, lest, being deluded by the wiles of the enemy, we refuse to go to church to hear the Gospel read and preached by man, or even to read the Bible itself; and expect to be caught up into the third heaven, and to behold Christ, and to hear the Gospel from *His* mouth rather than from that of *men*.

Let us be on our guard against these proud and

^b St. Chrysostom.

perilous imaginations; and let us reflect that even the Apostle Paul himself, though dashed prostrate on the earth by a divine voice from heaven, was nevertheless sent by it to a man in order to receive the Sacraments, and to be incorporated into the Church.

Let us remember also, that although the Centurion Cornelius was aroused by an Angel^c, that his prayers were heard, and his alms had in remembrance before God, yet he was referred to Peter for baptism, in order to receive the Sacrament from him, and also to learn what he should believe, hope, and love^d.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him to Damascus;—the spoils of the devil, "his goods" as from some city, yea, some metropolis which has been taken^e. And the wonder of it is, the enemies and foes themselves brought him in, in the sight of all! And for three days he neither did eat or drink, being blinded. What could equal this? To compensate the discouragement in the matter of Stephen, here is encouragement, in the bringing in of Paul; though that sadness had its consolation in the fact of Stephen's making such an end, yet it also received this further consolation; moreover, the bringing in of the villages of the Samaritans afforded very great comfort.—But why did this take place, not at the very first, but after these things? That it might be shewn that Christ was indeed risen. This furious assailant of Christ, the man who would not believe in His Death and Resurrection, the persecutor of His disciples, how should this man have become a believer, had not the power of His Resurrection been great indeed? Be it so, that the other Apostles favoured His pretensions: What say you to this man? "Why then not immediately after His resurrection?"

^c Acts x. 31—48.

^d St. Augustine, from Commentary of the

Bp. of Lincoln. Compare Acts viii. 26—29.

^e St. Matt. xii. 29.

That his hostility might be more clearly shewn as open war. The man who is so frantic as even to shed blood and cast men into prisons, all at once believes! It was not enough that he had never been in Christ's company; the believers must be warred upon by him with vehement hostility; he left to none the possibility of going beyond him in fury; none of them all could be so violent. But when he was blinded, then he saw the proofs of His sovereignty and loving-kindness; then he answers, *Lord, what wilt Thou have me to do?* that none may say that he played the hypocrite, he that was even eager for blood, and went to the priests, and flung himself upon such dangers, in persecuting and bringing to punishment even them that were in foreign parts,—under these circumstances he now acknowledges His sovereignty.

And why was he shone upon by that light not within the city, but before it? The many would not have believed, since even there, (at Jerusalem,) when the people heard the voice which came from above, they said that "it thundered"; but this man was authority enough in reporting what was his own affair. And bound he was brought in, though not with bonds upon him; and they drew him, who had expected to draw others. *And he eat not, neither drank*; he condemned himself for the past, he confessed, prayed, besought God. But should any say, "This was the effect of compulsion," we answer, The same thing happened to Elymas; then how came it that he was not changed? What evidence could be more compulsory than the earthquake at the Resurrection, the report of the soldiers, and other miracles, the seeing Himself risen? But these things do not compel belief; they are calculated to teach it. Why did not the Jews believe when they were told of these things? That he spoke truth was manifest; for he would not have been changed, had this not happened; so that all were

¹ St. John xii. 29.

bound to believe. He was not inferior to them that preached the Resurrection, and was more credible, by being all at once converted. He had no intercourse with any of the believers; it was at Damascus that he was converted, or rather before he came to Damascus, that this happened to him. I ask the Jew: Say, by what was Paul converted? He saw so many signs, and was not converted; his teacher^s was converted, and he remained unconverted. Who convinced him—and not only convinced, but all at once inspired him with such ardent zeal? Wherefore was it, that he wished even to go into hell itself for Christ's sake? The truth of the fact is manifest.

And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of his man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name.

Let not any imagine that Ananias speaks in unbelief of what was told him, as imagining that Christ is deceived: far from it: but affrighted and trembling, he did not even attend to what was said, at ring the name of Paul. Moreover, the Lord does tell that He has blinded him: at the mention of name fear had possessed his soul: "See," he says, whom thou art betraying me: *and hither for this purpose is he come, to bind all that call upon Thy*

In the Clementine Recogn., i. 65, Gamaliel is spoken of as having been early a Christian in secret." The discovery of his reliques, those of St. Stephen and Nicodemus, is related by Lucian the writer at the time of its occurrence, A.D. 415. See Notes in Lib. of 1, St. Chrys. on Acts, Hom. xiv.; St. Aug. on St. John, Hom. cxx.

Name^h. I fear, lest he take me to Jerusalem: why dost Thou cast me into the mouth of the lion?" He is terrified, even while he speaks these words, that from every quarter we may learn the energetic character of the man. For that these things should be spoken by Jews, were nothing wonderful; but that these (the believers) are so terrified, it is a most mighty proof of the power of God. Both the fear is shewn, and the obedience greater after the fear. For there was indeed need of strength.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My Name's sake.

Since the Lord says, *A vessel of election*ⁱ, that thou mayest not imagine that God is to do all, He adds, *to bear My Name before the Gentiles, and kings, and the children of Israel.* Ananias has heard what he most desired—that against the Jews also he will take his stand: this, above all, gave him courage. *For I, saith He, will shew him how great things he must suffer for My Name's sake.* At the same time also this is said by way of putting Ananias to the blush: "He, that was so frantic, shall suffer all things, and thou art not willing even to baptize him."

And Ananias went and entered into the house, and laid his hands upon him, and said, Brother Saul—he straight-way addresses him as a friend by that name—the Lord, even Jesus, that appeared unto thee; Ananias saith not, "He that was crucified, the Son of God, He that doeth wonders;" but what? He that appeared unto thee; speaking from what Saul knew, even as Christ had said not, "I am Jesus, the crucified, the risen;" but what? I am Jesus Whom thou persecutest. Ananias said not, "the persecuted," that he might not seem as it were to rave over him, to deride him.

^h Comp. verse 21.

ⁱ E. V., *a chosen vessel.*

The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me. And yet He did not visibly appear, but was seen by the things done. And immediately he added, wishing to draw a veil over the accusation,

That thou mightest receive thy sight.

I came not to reprove the past, but to bestow the gift: *that thou mightest receive thy sight, and be filled with the Holy Ghost.* With hands laid on he spake these words: *And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.* A double blindness is removed.

And when he had received meat, he was strengthened.

He was faint therefore, both from his journey and from his fear; both from hunger and from dejection of mind. He had no heart to partake of food before, until he obtained the mighty gifts.

It seems to me that both Paul and Cornelius, at the very instant when the words were spoken, received the Spirit. And yet, in this case, the giver was no great one. So true is it, that there was nought of man's in the things done, nor aught was done by man, but God was present, the doer of these things. And at the same time, the Lord both teaches him to think modestly of himself, in that he does not bring him to the Apostles who were so admired, and also shews that there is nothing of man here. He was not filled, however, with the Spirit which works signs; that in this way also his faith might be shewn; for he wrought no miracles.

And straightway he preached Christ in the synagogues, that He is the Son of God. See, straightway he was a teacher in the synagogues. He was not ashamed of the change, was not afraid while the very things in which he was glorious aforetime, the same he destroyed. Even from his first appearance on the stage here was a man death-dealing, ready for deeds of blood. Seest

thou what a manifest sign was here? And with this very thing he put all in fear; for, said they, Hither also is he come for this intent.

And straightway, it says, he preached Christ in the synagogues, not that He is risen—not this: no, nor that He liveth: but what? immediately he strictly expounded the doctrine,—that He is the Son of God.

And all that heard him were amazed.

They were reduced to utter incredulity. And yet they ought not to have wondered only, but to worship and reverence. *Is not this he that destroyed them which called on this Name?* He had not merely been a persecutor, but *destroyed them which called on this Name*, (they did not say, “on Jesus;” for hatred they could not bear even to hear His Name,) and what is more marvellous still, *and came hither for that intent, &c.* We cannot say that he associated with the Apostles before. See by how many witnesses he is confessed to have been of the number of the enemy? But Paul not only was not confounded by these things, nor hid his face for shame, but *increased the more in strength, and confounded the Jews*, i.e. put them to silence, left them nothing to say for themselves, *proving that this is very Christ.*

As one learned in the Law, he stopped their mouths, and suffered them not to speak. They thought they were rid of disputation in such matters, in getting rid of Stephen, and they found another more vehement than Stephen^k.

^k St. Chrysostom.

THE GOSPEL.

ST. MATTHEW xix. 27—30.

“Then answered Peter and said unto Him, Behold, we have forsaken all and followed Thee,” &c.

Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore?

What was this all? O blessed Peter; the rod? the net? the boat? the craft? These things dost thou tell me of, as all? Yea, saith he, but not for display do I say these things, but in order that by this question I may bring in the multitude of the poor. For since the Lord had said just before, “If thou wilt be perfect, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven¹,” lest any one of the poor should say, What then? if I have no possessions, can I not be perfect? Peter asks, that thou, the poor man, mayest learn that thou art in no respect made inferior by this: Peter asks, not that thou mayest learn from Peter and doubt, (for indeed he was imperfect as yet, and void of the spirit,) but that, having received the declaration from Peter’s Master, thou mayest be confident.

For like as we do, (we make things our own often when speaking of the concerns of others,) so did the Apostle, when he put to Him this question in behalf of all the world. Since that at least he knew with certainty his own portion, is manifest from what had been said before; for he that had already received the keys of the Heavens, much more might feel confidence about the things hereafter.

And mark how carefully his question is framed according to Christ’s demand. Christ had required of

¹ St. Matt. xix. 21.

the rich man these two things—to give that he had to the poor, and to follow Him. Wherefore Peter mentions these two things, the forsaking and the following. *Behold we have forsaken all, saith he, and have followed Thee.* For the forsaking was done for the sake of following, and the following was rendered easier by the forsaking, and made them feel confidence and joy touching the forsaking.

What then saith Christ?

Verily I say unto you, that ye which have followed Me, in the Regeneration^m, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. What then, shall Judas sit there? By no means. How then doth He say, *Ye shall sit on twelve thrones?* How shall the terms of the promise be fulfilled?

Hear how, and on what principle. There is a law ordained of God, recited by Jeremiah the Prophet to the Jews, and in these words. "At what instant I shall speak [a sentence] concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil deeds, I also will repent of the evils which I thought to do unto them. And at what instant I shall speak concerning a nation and kingdom to build and to plant it; if it do evil in My sight, that they obey not My voice, then I will

^m *In the Regeneration.* "The Disciples had followed Christ in the Regeneration, that is, in the laver of Baptism, in the sanctification of faith, for this is that regeneration which the Apostles followed, and which the Law could not bestow."—(St. Hilary, Cat. Anr.) "Or it may be constructed thus, *ye which have followed Me, shall in the Regeneration sit, &c.*; that is, when the dead shall rise from corruption incorrupt, you also shall sit on thrones of judges, condemning the twelve tribes of Israel for that they would not believe when you believed."—(St. Jerome, ib.) See note in the Bishop of Lincoln's Commentary, *in loc.* In the Generation—"in the new birth of the Saints at the Resurrection, in the New Jerusalem This Regeneration is commenced in, and typified by, the Regeneration or new birth in the Church visible on earth in the Holy Sacrament of Baptism," &c.

repent of the good wherewith I said I would benefit them^a."

The same custom do I observe with respect to the doing of good things as of evil, saith He. For though I spake of building up, should they shew themselves unworthy of the promise, I will no longer do it. Which sort of thing was done with respect to man upon his creation, "The fear of you," it is said, "and the dread of you shall be upon every beast^o;" and it came not to pass, for he proved himself unworthy of the sovereignty, even as did Judas also.

For in order that neither at the denunciations of punishment should men despair and become more hardened, nor by the promises of good things be rendered more remiss, He avoids both these evils, by that which I have before mentioned, saying something like this: Though I should threaten, do not despair; for thou art able to repent, and to reverse the denunciation, like the Ninevites. Though I should promise any good thing, grow not remiss because of the promise. For shouldst thou appear unworthy, the fact of my having promised will not advantage thee, but will rather bring punishment. For I make this promise unto thee, being worthy.

Therefore even then, in His discourse with His disciples, He did not promise simply to them, for He said not *you* only, but added, *which have followed Me*, that He might both cast out Judas, and draw towards Him those that should come afterwards. For neither to them only was it said, nor to Judas any longer, when he had become unworthy.

Now to the disciples He promised things to come, saying, *Ye shall sit on twelve thrones*, for they were now of a higher stamp, and sought after none of the things of the present world; but to the rest He promises also things present.

Every one, He saith, *that hath forsaken brethren, or*

^a Jer. xviii. 7—10.

^o Gen. ix. 2.

sisters, or father, or mother, or wife, or children, or lands, or house, for My Name's sake, shall receive an hundred-fold in this world, and shall inherit everlasting life.

Lest any, after having heard the word "Ye," should suppose this a thing peculiar to the disciples, (I mean the enjoying the greatest and first honours in the things to come), He extended the word, and spread the promise over the whole earth, and from the things present establishes the things to come also. So also to the disciples, at the beginning, when they were in a more imperfect state, He reasoned from the things present. For when He drew them from the sea, and took them from their trade, and commanded them to forsake the ships, He made mention not of heaven, not of thrones, but of the things here, saying, "I will make you fishers of men;" but after he had brought them up to higher views, then He discourses of the things to come also ^p.

There are that take occasion from this passage to bring forward the thousand years after the resurrection, and say that then we shall have an hundredfold of the things we have given up, and moreover life eternal. But though the promise be in other things worthy, in the matter of wives it seems to have somewhat shameful, if he who has forsaken one wife for the Lord's sake shall receive a hundred in the world to come. The meaning is, therefore, that he that has forsaken carnal things for the Saviour's sake shall receive spiritual things, which, in comparison of value, are as a hundred to a small number ^q.

But what is, *Judging the twelve tribes of Israel!* This is *condemning them*. For they are not surely to sit as judges, but like, as He said, the Queen of the South should condemn that generation, and the Ninevites shall condemn them, and now these also. Therefore He said not, the nations, and the world, but the tribes of Israel. For since both the Jews and the

^p St. Chrysostom.

^q St. Jerome, Cat. Aur.

Apostles had alike been brought up under the same laws, and customs, and polity; when the Jews said, that for this cause they could not believe in Christ, because the Law forbad to receive His commandments, He, by bringing forward these men who had received the same law, and yet had believed, condemns all these; like as even already He had said, "Therefore they shall be your judges^r."

And what great things doth He promise them, it may be said, when both the Ninevites, and the Queen of the South will have the same? In the first place, He had before this promised them the highest rewards, and after this doth again promise them, and this alone is not their reward.

And even now He tacitly intimated something more than these things. For of those others He simply said, "The men of Nineveh shall rise up and condemn this generation^s," and "the Queen of the South shall condemn it;" but concerning these, not merely thus, but *When the Son of Man shall sit upon the throne of His glory, then ye shall also sit upon twelve thrones*, saith He, declaring that they also shall reign with Him and partake of that glory. For "if we suffer," it is said, "we shall also reign with Him^t." For the thrones signify not a sitting in judgment, for He alone is the One that shall sit and judge, but honour and glory unspeakable did He intimate by the thrones.

To these then He spake of these things, but to all the rest of eternal life and one hundred fold here; and if to the rest, much more to these too, both those things and the things in this life.

And this is surely come to pass; for when they had left a fishing-rod and a net, they possessed with authority the substances of all, the prices of the houses and the lands, and the very bodies of the believers. For often did these choose even to be slain for their sake, as Paul bears witness when he saith, "If it had been

^r St. Matt. xii. 27.

^s Ibid. 41.

^t 2 Tim. ii. 12.

possible, ye would have plucked out your eyes and given them to me^u."

But when Christ saith, *Every one who hath forsaken wife*,—He saith not this for marriages to be broken asunder for nought, but as He saith concerning one's life, "He that loseth his life for My sake shall find it^x," not that we should destroy ourselves, neither that while yet here we should part it from the body, but that we should prefer godliness to all things; this, too, He saith with respect to wife and brethren.

But He seems to me here to intimate also the persecutions. For since there were many instances both of fathers urging their sons to ungodliness, and wives their husbands: when they command these things, saith He, let them be neither wives nor parents, even as Paul likewise said, "But if the unbelieving depart, let him depart."

When He had then raised the spirit of all, and had persuaded them to feel confidence both with respect to themselves and to all the world, He added, that

Many that were first shall be last, and the last first. This also, although it be spoken without distinction concerning many others, is spoken too concerning these men and concerning the Pharisees, who did not believe; even as before He had said^y, "that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob; but the children of the kingdom shall be cast out^z."

He is careful to say, *many*, for not all who are first shall be last, nor all last first. For before this have many of mankind, who by nature are the last, been made by an angelic life above the angels; and some angels who were first have been made last through their sin^a.

^u Gal. iv. 15.

^x St. Matt. x. 39.

^y Ibid. viii. 11, 12.

^z St. Chrysostom.

^a Origen, in Cat. Aur.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

COMMONLY CALLED

THE PURIFICATION OF SAINT MARY
THE VIRGIN.

FOR THE EPISTLE.

MALACHI iii. 1—5.

“Behold I will send My Messenger^a,” &c.

Behold, I send My messenger, and he shall prepare the way before My Face: and immediately the Master Whom ye seek shall come to His Temple, even the Messenger of the Covenant whom ye desire.

This the Lord in the Gospel has interpreted of John the Baptist, saying, “This is he of whom it is written, Behold I send My Messenger before Thy Face, and he shall prepare Thy way before Me^b.”

It is said in the person of Christ, that He sent John the Baptist into the wilderness of Judæa to preach the baptism of repentance for the remission of sins. And what follows, *And immediately the Master whom ye seek shall come to His Temple, even the Messenger of the Covenant whom ye desire.* He so speaks concerning Himself as of another, according to the custom of the Scriptures. And it is doubtful to none but that the Lord and Master (*Dominator*) is the Saviour Himself, Who is called the Creator of all things, and the Messenger of the Covenant, and the Angel of His Counsel. But others think this that is said, *Behold I send My Messenger, and He shall prepare the*

^a In this Epistle, all the Scripture texts are as St. Jerome gives them.

^b St. Matt. xi. 10.

way before *My face*, is said in the Person of the Father; and what follows, *the Master Whom ye seek shall immediately come to His Temple, even the Messenger of the Covenant Whom ye desire*, they understand as said by him concerning the Lord the Saviour. And John prepares the way, and makes the paths of God straight in our hearts; wherein before, on account of their depravity and unbelief, God was not able to walk. But *the Temple* they explain to be either the Church, or each one of the believers within the Church: "Ye are built up spiritual houses, a holy priesthood, offering spiritual sacrifices, and acceptable to God through Christ Jesus^c." And of those who have believed: "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you^d?" But the Jews understand this that is said, *Behold I send My Messenger*, to have been said of Elias the Prophet; and what follows, *the Master Whom ye seek shall immediately come to the Temple*, they refer to the anointed One, that is, their Christ, who they say will come at the last time. But I marvel how the upshot of things teaches them not the truth; since how can a Master come to His Temple which has been destroyed to the foundations; or if it is to be built up by another before Christ come, what will their Christ do more, when all things have been restored by another? Our Lord in the Gospel, interpreting Elias the prophet to be John the Baptist, speaks: "If ye will know it, this is Elias who was to come^e." Of whom also this same Prophet, of whom we are now treating, writes at the end: "Behold, I send to you Elias the Prophet, before the great and terrible day of the Lord come^f." But how Elias may be John, He has given us a way of perceiving, reminding us that he came in the spirit and power of Elias.

Behold, He shall come, saith the Lord of Hosts. But

* 1 St. Pet. ii. 5.

* 1 Cor. iii. 16.

* St. Matt. xi. 14.

^c Mal. iv. 5.

who may be able to contemplate the day of His coming, and who shall stand to see Him? For He is as a melting fire, and as the fullers' herb. And He shall sit as a melter and as a purifier of silver; and He shall purify the sons of Levi, and refine them as gold and silver; and they shall offer to the Lord sacrifices in righteousness. And the sacrifice of Judah and Jerusalem shall be pleasing to the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers and adulterers and false swearers, and those who defraud the hireling of his wages, the widow, and the fatherless; and oppress the stranger; and fear not Me, saith the Lord of Hosts.

We have above read the question moved against the Lord by those who say, Every one who doeth evil is good in the sight of the Lord, and such are pleasing to Him; or, certainly, if they displease Him, where is the God of judgment? That is, where is the truth of justice? For the solving of which, the word of the Lord answers, *I will send My messenger, who shall prepare My way; and the Master Whom ye seek shall come to His Temple, Who is the Judge of truth, of Whom it is said in the Psalm, "Give the King Thy Judgments, O God; and Thy righteousness to the King's Son^s."* "For the Father judgeth no man, but hath given all judgment to the Son^h." And He is the Messenger of the Covenant Whom ye seek, to Whom evil things are not pleasing, Who accepts no man's person in judgment, Who is changed neither by any pity or severity, "For in the hand of the Lord there is a cup full of mingled wine, and He has inclined it from this to this," that is, He tempers justice with mercy, and mercy with justice. He therefore shall immediately and speedily come to His Temple, that is, the Church. *And who shall be able to consider the day of His coming? If no one can consider before the power of His Majesty,*

^s Ps. lxxii. 1.

^h St. John v. 22.

who may be able to bear it? *And who shall stand to see Him*, that is, who with bleared and blinded eyes may be able to see Him in His clearness, Who is the Sun of justice, and in Whose wings is healing? He shall come as a *refining fire*, and as the *fullers' herb*; for the fire shall burn before Him, and a mighty tempest shall be round about Him. Then He shall call the heaven from above, and the earth, that He may judge His people; rivers of fire shall flow before Him, carrying all sinners along with it. And the Lord is called a fire, a consuming fire, to burn up our wood, hay, and stubble; and not only *fire*, but also the *fullers' herb*. He is a refining and a consuming fire to those who grossly sin; but to those who commit lighter sins, the *fullers' herb*; to restore cleanness to those who have been washed, according to that which is written in Isaiah, "The Lord shall wash away the filth of the sons and daughters of Zion, and shall cleanse their blood from the midst of them, by the spirit of judgment, and by the spirit of burningⁱ," that the blood which is smeared upon them from without may be taken away. *And He shall sit as a refiner and purifier of silver*, that, according to the prophet Ezekiel^j, whatever in our gold and silver, that is, in feeling and utterance, may be commingled with brass, tin, iron, and lead, may be melted out in the furnace of the Lord, that the pure gold and silver may remain. Whence also the Lord saith in the Gospel, "I come to send fire upon the earth, and how wish I that it may burn^k!" *And He shall purge the sons of Levi*. "For it is time that judgment begin at the house of God^l." And elsewhere it is written, "And begin with My saints^m." But in the *sons of Levi* understand the whole priestly order. But if the priests are to be purged and sifted, that the pure gold and silver may remain, what is to be said of the rest? And when

ⁱ Isa. iv. 4.^j Ezek. xxii. 18.^k St. Luke xii. 49.^l 1 St. Pet. iv. 17.^m Ezek. ix. 6.

they are cleansed and purified, then shall they offer to the Lord righteous sacrifice, and their sacrifice shall be pleasing which they offer for *Judah and Jerusalem*, that is, for those who confess the Lord, and regard peace with His mind. *As in the days of old, and in the former years*, that in like manner as they have pleased the Lord in the beginning, so after sin and repentance they may, cleansed from all the filth of sin, begin to please Him. *And I will come near*, He saith, *to you to judgment, and I will be a swift witness*. How great should be the dread of judgment, when He Himself is the Witness and the Judge. And He is the *Witness against all sorcerers and adulterers*; for these crimes are done secretly, and are therefore brought forth into the midst that they should no longer be hid. After the *sorcerers* are mentioned the *adulterers*; after the *adulterers*, the *false-swearers*; after the *false-swearers*, those who defraud the hireling of his wages, and are unwilling to render what they owe for labour done. And there is also mentioned the defrauding of *widows*, and wards, and the oppression of the *stranger* and foreigner; or certainly of the catechumen, who has not yet been made a citizen of the City of Christ. And if they have not done all those things, that crime alone suffices for punishment, that they have *not feared the Lord*. Therefore we should by no means regard as light sins, perjury, and the not rendering his hire to the labourer, and the defrauding of the *widow* and the *fatherless*, and the oppression of the *stranger* and foreigner; which are compared to sorcery and magic arts, and to adultery. I understand these things both in the matter-of-fact, and in the metaphorical sense, that what was then said to the heads of the Jews, is now said to the heads of the Churches^a.

^a St. Jerome, translated by the Rev. Joseph Jackson.

THE GOSPEL.

ST. LUKE ii. 22—40.

“And when the days of her purification,” &c.

And when the days of her purification, according to the Law of Moses, were accomplished, they brought Him to Jerusalem, to present Him to the Lord ;

But when was the Lord hidden from His Father's Eye, that He should not be seen by Him ; or what place is excepted from His dominion, that by remaining there He should be separate from His Father, unless brought to Jerusalem and introduced into the Temple ? But for us perhaps these things were written. For, as not to confer grace on Himself was He made man and circumcised in the flesh, but to make us God's through grace, and that we might be circumcised in the Spirit, so for our sakes is He presented to the Lord, that we also might learn to present ourselves unto the Lord °.

(As it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord ;)

Of other first-borns the wisdom of the Gospel has declared that they are called holy from their being offered to God. But the “First Born of every creature,” “That holy Thing which is born” the Angel pronounces to be holy in the nature of its very being ?.

And to offer a sacrifice, according unto that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons.

Oh the depth of the riches of the wisdom and knowledge of God ! He offers victims, Who in each victim is honoured equally with the Father. The Truth preserves the figures of the law. He Who as God is the Maker of the law, as man has kept the law.

But let us see what these offerings mean. The

° St. Athanasius, Cat. Aur.

P St. Ambrose, Cat. Aur.

the turtle-dove is the most vocal of birds, and the pigeon the gentlest. And such was the Saviour made unto us; He was endowed with perfect meekness, and like the turtle-dove, entranced the world, filling His garden with His own melodies. There was killed then never a turtle-dove or a pigeon, that by a figure He might be shewn forth unto us as about to suffer in the flesh for the life of the world¹.

And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel:

It was not surely worldly happiness that the prudent Simeon was waiting for as the consolation of Israel, but real happiness, that is, a passing over to the beauty of truth from the shadow of the law².

And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not taste death, before he had seen the Lord's Christ.

This the righteous men of old longed for, of whom the Lord said unto His disciples, "Many have desired to see those things which ye see, and have not seen them." This in the Psalm the righteous men of old "Grant us Thy salvation": "Let us see Thy face whilst we live in this flesh. Let us see Him in the flesh, Who shall deliver us from the flesh. 'And grant us Thy Salvation, Lord.'" In this desire was the aged saint, Simeon,—that aged saint and so much loved by God,—without doubt he, too, was saying, "grant us Thy mercy, O Lord, and grant us Thy Salvation." In this desire, in such prayers, he received the revelation, that he should not taste death until he had seen the Lord's Christ. Christ was born. He was come; Simeon was going; but until He should come, he did not wish to go. Already was his mature age bidding him out, but a sincere piety detained him. When Christ came, when He was born, when

¹ ii. 12, 13.
ur.

² St. Cyril, Cat. Aur.
³ St. Luke x. 24.

⁴ St. Greg.
⁵ Ps. lxxxv. 7.

Simeon saw Him carried in His Mother's arms, a godly old age recognised the Infancy Divine; *he took Him up in his arms, and blessed God, and said, Now lettest Thou Thy servant depart in peace : for mine eyes have seen Thy Salvation*.*

Dearest Brethren, the kingdom of God has begun to be nigh at hand; reward of life, and joy of eternal salvation, and perpetual happiness, and possession of Paradise lately lost, already, while the world passes away, are coming nigh; already heavenly things are succeeding to earthly, and great to small, and eternal to transient. What place is here for anxiety and solicitude? Who amid these things is tremulous and mournful, except in whom hope and faith are wanting? It is for him to be afraid of death, who hath not willingness to come to Christ; and for him to be unwilling to come to Christ, who does not believe that he has begun to reign with Christ. For it is written that "the just lives by faith".† If thou art just, and livest by faith, if thou truly believest in God, why, as one who will be with Christ, and secure of the promise of the Lord, dost thou not embrace that call to Christ which is given thee, and for that thou art delivered from the devil, make thyself joyful in the deliverance? Simeon of a surety, that just man, who was truly just, who kept the commandments of God in fulness of faith; when it had been divinely told him that he should not die before he had seen Christ, and the Infant Christ had come with His Mother in the Temple, acknowledged in spirit that Christ was now born, concerning whom the prophecy had been made to him, and having seen whom, he knew that he was soon to die. Rejoicing therefore in the nearness now of death, and secure of being presently called away, he took the Child into his hands, and blessing God, cried out and said, *Lord, now lettest Thou Thy servant depart in peace, according to Thy word : for mine eyes have seen Thy Sal-*

* St. Aug. Ser. cxiii. 4.

† Habak. ii. 4.

vation ;—proving surely, and bearing testimony, that then for the servants of God is peace, then free, tranquil rest, when, rescued from these turmoils of earth, we gain the port of rest, and of eternal security ; when we put away this death, and come to immortality⁷.

Which Thou hast prepared before the face of all people.

That is to say, the salvation wrought by Christ for the whole world. How then was it said above that he was watching for the consolation of Israel, but because he truly perceived in the spirit that consolation would be to all Israel at that time when salvation was prepared for all people.

A light to lighten the Gentiles.

For the Gentiles before the coming of Christ were lying in the deepest darkness, being without the knowledge of God⁸.

And to be the glory of Thy people Israel.

Israel was enlightened, though dimly, by the law, so he says not that light came to them, but his words are, *To be the glory of Thy people Israel.* Calling to mind the ancient history, that, as of old, Moses after speaking with God returned with his face glorious, so they also coming to the divine light of His human nature, casting away their old veil, might be transformed “into the same image from glory to glory^a.” For although some of them were disobedient, yet a remnant were saved, and came through Christ to glory, of which the Apostles were firstfruits, whose brightness illumines the whole world. For Christ was in a peculiar manner the glory of Israel, because, according to the flesh, He came forth from Israel, although as God He was over all, blessed for ever^b.

And Joseph and His Mother marvelled at those things which were spoken of Him.

Spoken both by the Angel, and the multitude of

⁷ St. Cyprian, Treat. ix. 2.

^a 2 Cor. iii. 18.

⁸ St. Athanasius, Cat. Aur.

^b St. Gregory Nyss., Cat. Aur.

the heavenly host; by the shepherds also, and by Simeon.

And Simeon blessed them, and said unto Mary His Mother, Behold, this Child is set for the fall and rising again of many in Israel.

Mark the wise distinction here observed. *Salvation* is said to be prepared before the face of all people, but the *falling and rising* is of many; for the Divine purpose was the salvation and sanctification of every one, whereas the falling and lifting up stands in the will of many, believers and unbelievers^c.

The careful interpreter will say, that no one falls who was not before standing. Tell me, then, who were they who stood, for whose fall Christ came^d?

The words signify a fall to the very lowest, as if the punishment before the mystery of the Incarnation fell far short of that after the giving and preaching of the Gospel Dispensation. And those spoken of are chiefly of *Israel*, who must of necessity forfeit their ancient privileges, and pay a heavier penalty than any other nation, because they were so unwilling to receive Him who had long been prophesied among them, had been worshipped, and had come forth from them. In a most especial manner, then, he threatens them with not only a fall from spiritual freedom, but also the destruction of their city, and of those who dwelt among them. But a resurrection is promised to believers, partly indeed as subject to the law, and about to be delivered from its bondage, but partly as buried together with Christ and rising with Him^e.

There is also a deeper meaning, aimed against those^f who raise their voices against their Creator, saying, "Behold the God of the law and the prophets, of what sort He is!" He says, "I kill, and I make alive^g." If God, then, is a bloody Judge and a cruel Master, it

^c St. Gregory Nyss., Cat. Aur.

^d St. Gregory Nyss., Cat. Aur.

^e See Text in Gospel for Fourteenth Sunday after Trinity, p. 210, &c.

^f Origen, Cat. Aur.

^g See Text in Gospel for Fourteenth Sunday after Trinity, p. 210, &c.

^h Deut. xxxiii. 39.

is most plain that Jesus is His Son, since the same things are here written of Him, namely, that He comes *for the fall and rising again of many*^h.

That is, to distinguish the merits of the just and the unjust, and according to the quality of our deeds, as a true and just Judge, to decree punishment or rewardsⁱ.

This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed.

That is to say, the Passion of the Lord, which was a fall unto many, and in which the secrets of many hearts were revealed, since their sentiments respecting the Lord were extorted from them, without doubt made His own mother exceeding sorrowful, heavily struck with human bereavement^k.

Or by this is signified that Mary also, through whom was performed the mystery of the Incarnation, looked with doubt and astonishment at the death of her Lord, seeing the Son of God so humbled as to come down even unto death^l.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ; and she was a widow of about four score and four years.

Christ received a witness at His birth, not only from prophets and shepherds, but also from aged and holy men and women. Every age, and both sexes, and the marvels of events, confirm our faith. A virgin brings forth, the barren becomes a mother, the dumb speaks, Elizabeth prophesies, the wise men adore, the babe leaps in the womb, the widow praises God ; Symeon prophesies ; she who was wedded prophesies ; she who was a virgin prophesies ; and now a widow prophesies, that all states of life might be there^m.

^h Origen.

ⁱ St. Ambrose, Cat. Aur.

^k St. Aug., Ps. cv. 18, 19.

^l St. Augustine, Cat. Aur.

^m St. Ambrose, in Bp. Linc. Com.

Which departed not from the temple, but served God with fastings and prayer night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Israel.

If in Holy Scripture Christ is the true Sun and the true Day, the Christian can know no hour wherein he may not, in frequency and in continuance, offer up his worship to God; for we, who are in Christ, that is, in the true Sun and the true Day, ought all day long to be yielding up prayer and worship; and when night in its appointment succeeds, advancing in its revolving interchange, its nocturnal shades cannot steal from us the opportunity of prayer, because sons of the light have their day even amid darkness. When can he be without light, with whom Light is in the heart? When is the sun not his, or the day not his, who has Christ for his Sun and his Day? Let us, then, who are evermore in Christ, that is, in the Light, abstain not even in darkness from our worship. Thus the widow Anna without ceasing persevered with continual prayer and watching in pleading for God's favour. *She departed not from the temple, but served God with fastings and prayers night and day.* Let Gentiles consider this, who have never yet received the light; or Jews, who, having deserted the light, are abiding in darkness. Let us, dearest brethren, who are evermore in the light of the Lord, not forgetting nor losing that which grace given has made us to be, count day and night alike; let us consider ourselves ever to be "walking in light;" let us yield to no impediment from the darkness we have escaped from. In the night hours let there be no omissions of prayer, no idle, careless waste in the moments of worship. Spiritually made anew and re-born, through the tender mercy of God, let us exercise ourselves in the part we are to fulfil. We who in the kingdom are to have day alone, without the interven-

^a St. John i. 7.

tion of night, let us now so watch by night, as if we were beneath the light of day; we who are to pray and to give thanks to God for ever, let us now admit no discontinuance of prayer and of thanksgiving °.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.

Christ did not seem one thing while He was another, as they say who bring in an imaginary Christ; but what He was, that He also seemed. Being then a teacher, He had also a teacher's age: not rejecting or over-passing man, nor breaking, in His own case, the law of mankind, but sanctifying every age by the resemblance which it bore to Himself. For He came to save all by Himself: all, I mean, who through Him are new-born unto God: infants and little ones, and boys, and youths, and elder men. Therefore He passed through every age, being first made an infant unto infants, to sanctify infants: among little ones, a little one, to sanctify such as are of that same age, being made unto them an example both of piety, and of righteousness, and of obedience: among youths, a youth, becoming a pattern to youths, and sanctifying them in the Lord. Thus also He was an Elder among elders, in order to be a perfect Master in all things, not in setting forth the truth only, but in age too, sanctifying the elder persons as well, becoming an example to them also. Lastly, He came even unto death, that He might be "the first-born from the dead, having Himself the pre-eminence in all things^p," the Prince of Life, first of all, and going before all^q.

° St. Cyprian, Treatise vii. § 23.

^p Col. i. 18.

^q St. Irenæus against Heresies, B. ii., xxiii. § 4.

ST. MATTHIAS' DAY.

FOR THE EPISTLE.

AcTS i. 15—26.

"In those days Peter stood up," &c.

In those days Peter stood up in the midst of the disciples, and said.

Peter, both from his ardent disposition, and as having been put in trust by Christ with the flock, and as having precedence in honour, always begins the discourse.

Men and brethren.

If the Lord called them brethren, much more may Peter. *Men*, he says, they all being present, both men and women. See the dignity of the Church, the angelic condition! No distinction there, "neither male nor female." I would that the Churches were such now! None there had his mind full of some worldly matter, none was anxiously thinking about household concerns. So beneficial are temptations, such the advantage of afflictions.

This Scripture, saith he, must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before—Always he comforts them by the prophecies. So doth Christ on all occasions. Thus here he shews that no strange thing had happened, but that which had already been foretold. And he does not say David, but the Spirit through him—*concerning Judas, which was guide*—Mark the philosophical temper of the man: how he does not mention him with scorn, nor say,

‘that wretch,’ ‘that miscreant;’ but simply states the fact; and does not even say, ‘who betrayed Him,’ but does what he can to transfer the guilt to others: nor does he animadvert severely even on these:—*which was guide, he says, to them that took Jesus.*

For he was numbered with us,

On this account it behoves to propose another, to be a witness in his place.

And obtained his lot^a of this ministry.

Peter calls it everywhere *lot*, shewing that it is not by their own desert, but by God’s grace that they are called to their office^b; and reminding them of the old times, inasmuch as God chose him into His own lot or portion, as of old He took the Levites.

Now this man purchased a field with the reward of [the] iniquity;

Of the iniquity he says. For there are many iniquities, but never was there iniquity greater than this!

And falling headlong, he burst asunder in the midst, and all his bowels gushed out.

Since the minds of weak persons do not need things future as they do things present, Peter speaks of the immediate punishment inflicted. And he does well to dilate upon the punishment rather than the sin.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

In giving the field this name “because it was the price of blood,” they unconsciously prophesied: for indeed the reward of *their* iniquity was this, that their place became an Aceldama.

Then after reciting the event, Peter appositely brings in the Prophet, saying,

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: this is said of the field and the dwelling: what can be worse desolation than to become a place of burial! and his

^a E. V. part.

^b Note the word *clerus*, clergy, from κληρος.

panied with us all the time
business too? That the
object of strife, and the
attention about it. For
once did this, much more
avoids. Wherefore at
brethren. It behoves to
refers the decision to
making the elected of
keeping clear of all in-
rest. For such occasions
evils. Now that some-
he adduces the Prophet
what persons: *Of these*
*with us all the time—*They
present themselves,"
others; but now he
time; for he says not
panied with us, but, all
in and out among us, be
unto that same day that
must one be ordained to
surrection: that their
lated. Then why did it
election himself: What

shortly come ; and yet great care is shewn with regard to this circumstance. *Men*, he says, *which have accompanied with us, all the time that the Lord Jesus went in and out among us.* He shews that they had dwelt with Christ, not simply been present as disciples. In fact, from the very beginning there were many that then followed Him. Observe, for instance, how this appears in these words, "One of the two which heard John speak, and followed Jesus^d." *Beginning from the baptism of John.* True ! For no one knew what preceded that event, though they did learn it by the Spirit. *Unto that same day that He was taken up from us, must one be ordained to be a witness of His Resurrection.*

He said not, a witness of the rest of His actions, but a witness of the Resurrection alone. For indeed that witness had a better right to be believed, who was able to declare, that He who ate and drank, and was crucified, the same rose again. Wherefore it was needed that he should be a witness, not only of the time preceding this event, nor only of what followed it, and of the miracles ; the thing required was, the Resurrection. For the other matters were manifest and acknowledged, but the Resurrection took place in secret, and was manifest to these only. And they do not say, "Angels have told us," but "We have seen." For this it was that was most needful at that time : that they should be men having a right to be believed, because they had seen.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

It was not Peter who appointed them, but it was he who introduced the proposition to that effect, at the same time pointing out that even this was not of himself, but from old time by prophecy ; so that he acted as expositor, not as preceptor.

Joseph and Matthias. Not without reason does he

^d St. John i. 40.

put Matthias last, he would shew that frequently he that is honourable among men, is inferior before God.

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew,—very seasonably they use the epithet “heart-knowing;” for by Him who is this must the choice be made. So confident were they, that assuredly one of them must be appointed. They said not, “choose,” but “shew the chosen one,” knowing that all these things were fore-ordained of God. Shew whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

They do well to mention the sin of Judas, thereby shewing that it is a witness they ask to have; not increasing the number, but not suffering it to be diminished. *And they gave forth their lots, (for the Spirit was not yet sent,) and the lot fell upon Matthias, and he was numbered with the eleven Apostles*.*

Christ Jesus our Lord, (may He suffer me for the moment so to speak,) whosoever He be, of whatsoever God the Son, of whatsoever substance both Man and God, of whatsoever faith the Teacher, of whatsoever reward the Promiser, did Himself while He lived in the world, declare what He was, what He had been, of what will of His Father He was the Minister, what He determined should be done by man, either openly to the people, or privately to His disciples[†], out of whom He had chosen to be attached to His Person twelve principal ones, the destined teachers of the nations. Wherefore one of them being struck off, He, when departing to the Father after His Resurrection, commanded the other eleven to “go and teach all nations[‡],” who were to be baptized into the Father, and into the Son, and into the Holy Ghost. Immediately therefore the Apostles, (whom this title in-

* St. Chrysostom.

† St. Mark iv. 34.

‡ St. Matt. xxviii. 19.

tendeth to denote as "sent,") having chosen by lot a twelfth, Matthias, into the room of Judas, on the authority of a prophecy which is in a Psalm of David ^h, having obtained the promised power of the Holy Spirit, for the working of miracles and for "utterance," first having throughout Judæa borne witness to the faith in Jesus Christ, and established Churches, next went forthⁱ into the world, and preached the same doctrine of the same Faith to the nations, and forthwith founded Churches in every city; from whence the other Churches henceforward borrowed the tradition of the Faith and the seeds of doctrine, and are daily borrowing them, that they may become Churches. And for this cause they are themselves also counted Apostolical, as being the offspring of Apostolical Churches. The whole kind must needs be classed under their original. Wherefore these Churches, so many and so great, are but that one primitive Church from the Apostles, whence they all spring. Thus all are primitive, and all Apostolical, while all are one. The communication of peace, the title of brotherhood, and the token of hospitality prove this unity, which rights no other principle directeth than the unity of the tradition of the same mystery.

On this principle, therefore, we shape our rule; that, if the Lord Jesus Christ sent the Apostles to preach, no others ought to be received as preachers than those whom Christ appointed: for "no man knoweth the Father save the Son, and he to whomsoever the Son hath revealed Him ^k." Neither doth the Son seem to have revealed Him to any other than to the Apostles, whom He sent to preach, to wit, that which He revealed unto them. Now what they did preach, that is, what Christ did reveal unto them, I will here also rule, must be proved in no other way than by those same Churches which the Apostles themselves founded; themselves, I say, by preaching to them as well *viva*

^h Ps. cix. 8.

ⁱ St. Mark xvi. 20.

^k St. Matt. xi. 27.

roce (as men say), as afterwards by Epistles¹. If these things be so, it becometh forthwith manifest that all doctrine which agreeth with these Apostolic Churches, the wombs and originals of the faith, must be accounted true, as without doubt containing that which the Churches have received from the Apostles, the Apostles from Christ, Christ from God: and all other doctrine must be judged at once to be false, which savoureth things contrary to the truth of the Churches, and of the Apostles, and of Christ, and of God^m.

THE GOSPEL.

ST. MATTHEW xi. 25—30.

“At that time Jesus answered and said,
I thank Thee,” &c.

At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

What! Doth then Christ rejoice in destruction, and in some not having received this knowledge? By no means; but this is a most excellent way of His to save men, His not forcing them that utterly reject and are not willing to receive His sayings; that, since they were not bettered by His call, but held back and despised it, His casting them out might cause them to fall into a longing for these things. Thus, what He had said to His disciples, “Give not that which is holy unto the dogsⁿ,” He Himself anticipated them in performing.

And while His being revealed to the one was fit

¹ “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our Epistle.”—2 Thess. ii. 15. ^m Tertullian, De Præs. Hær. ⁿ St. Matt. vii. 6.

matter of joy, His concealment from the other was matter not of joy but of tears ; and this He shews when He weeps for the city of Jerusalem °. Not, therefore, that it is hid from the wise does He rejoice, but He rejoices that the simple have known what the wise have not known. Thus when Paul saith, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you ¢," Paul rejoices not because they were servants of sin, but because, being such, they had been so highly favoured.

Now by the *wise*, here, Christ means the Scribes and the Pharisees. And in calling them *wise*, He means not the true and commendable wisdom, but this which they seemed to have through natural shrewdness. Wherefore neither did He say, "Thou hast revealed it unto fools," but *unto babes* ; to unsophisticated, that is, to simple-minded men ; and He implies that so far from their missing these privileges contrary to their desert, it was just what might be expected. He instructs us throughout, to be free from pride, and to follow after simplicity.

Consider now how it was likely the disciples would be affected, hearing this, that what wise men knew not, they knew—and knew it continuing babes—and knew it by God's revelation. Luke ¢ saith that it was at the very hour when the seventy came with joy, saying that the devils were subject unto them, that He rejoiced and thanked the Father who had *hidden these things from the wise and prudent, and had revealed them unto babes*. And this, besides increasing their diligence, would also dispose them to be modest. That is, since it was natural for them to pride themselves on their driving away devils, on this ground among others He restrains them, that all was by revelation, not the result of their own efforts. The Scribes, who esteemed themselves wise and understanding, were excluded be-

• St. Luke xix. 41.

¢ Rom. vi. 17.

° St. Luke x. 17—21.

cause of their pride, and therefore He says "Since on this account the mysteries of God were hid from them, fear ye, and remain as babes, for this is that which has made you partakers in the revelation." By no means when He saith *Thou hast hid*, doth He mean that it is all God's doing; but as when Paul says, "God gave them over to a reprobate mind¹," and, "He hath blinded their minds," he doth not mean that God did this, but those who gave Him cause, so here Christ, *Thou hast hid these things from the wise and prudent*. And wherefore were they hid from them? Hear Paul speaking²: "They going about to establish their own righteousness, have not submitted themselves unto the righteousness of God³."

The Lord confirms the justice of this by the sentence of the Father's will, that they who disdain to be made babes in God, should become fools in their own wisdom; and therefore He adds,

Even so, Father; for so it seemed good in Thy sight⁴.

They whose hearts are perverted, say that the Son gives thanks to the Father as being inferior. But what should prevent the Son of the same substance with the Father from praising His own Father, who saves the world by Him⁵?

But, wherefore doth He give thanks to the Father, although, of course, it was Himself who wrought? As He prays and intercedes with God, shewing His great love towards us, in the same way doth He give thanks too, for this also proceeds of much love. Then, since He had said this, *I thank Thee, because Thou hast hid these things . . . and hast revealed them unto babes*; to hinder thy supposing that as being Himself without power to effect this, He offers thanks, as He saith,

All things are delivered unto Me of My Father. And

¹ Rom. i. 28.

ib. in Cat. Aur.

Cat. Aur. in Luke x.

² Ibid. x. 3.

³ St. Hilary, Cat. Aur.

⁴ St. Chrysostom, and

⁵ St. Cyril.

He saith it to them that are rejoicing, because the devils obey them^x. "Nay, why marvel," saith He, "that devils yield to you [in My Name] ? All things are Mine." *All things are delivered unto Me*^y.

The followers of Arius, not rightly understanding this, rave against our Lord, saying, If all things were given unto Him, that is, the dominion of the creatures, there was a time when He had them not, and so was not of the substance of the Father. For if He had been, there would be no need for Him to receive. But hereby is their madness the rather detected. For if before He had received them, the creature was independent of the Word, how will that verse stand, "By Him all things consist^z ?" But if as soon as the creatures were made, they were all given to Him, where was the need to give, for "by Him were all things made^a ?" The dominion of the creation is not, then, as they think, here meant ; but the words signify the dispensation made in the flesh. For after that man sinned, all things were confounded ; the Word then was made flesh, that He might restore all things : All things therefore were given Him, not because He was wanting in power, but that as Saviour He should repair all things, that as by the Word all things at the beginning were brought into being, so when the Word was made flesh, He should restore all things in Himself^b.

Now having said that all things were given Him by His Father, He rises to His own glory and excellence, shewing that in nothing He is surpassed by His Father. Hence He adds,

And no man knoweth the Son, but the Father ; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him.

For the mind of the creatures is not able to comprehend the manner of the Divine Substances, which passes

^x See St. Luke x. 17—22, as above.

^y St. Chrysostom.

^z Col. i. 17.

^a St. John i. 3.

^b St. Athanasius,

Cat. Aur., Luke x.

all understanding, and His glory transcends our highest contemplations. By Itself only is known what the Divine Nature is. Therefore the Father, by that which He is, knoweth the Son; the Son, by that which He is, knoweth the Father, no difference intervening as regards the Divine Nature. That God is, we believe, but what He is by nature, is incomprehensible. But if the Son was created, how could He alone know the Father; or how could He be known only by the Father? For to know the Divine Nature is impossible to any creature, but to know each created thing what it is, does not surpass every understanding, though it is far beyond our senses^c.

Observe at what time Christ saith this. When the disciples by His works had received the certain proof of His might, not only seeing Him work miracles, but being themselves also endowed, in His Name, with so great powers. Then, since He had said, *Thou hast revealed them unto babes*, He signifies this also to pertain unto Himself. For *neither knoweth any man the Father*, saith He, *but the Son*, and he—not “he to whomsoever He may be enjoined,” “to whomsoever He may be commanded”—but *to whomsoever the Son is willing^d to reveal Him*.

And if He reveals the Father, He reveals Himself also; but the one He lets pass as a thing manifest, but mentions the other because there might be a doubt concerning it. Herein also He instructs us that He is so one with the Father, that it is not possible for any to come to the Father but through the Son. For this had, above all things, given offence, that He seemed to be a rival God, and therefore He strove by all means to overthrow this notion.

But when He saith, *neither knoweth any man the Father, save the Son*, He means not this, that all men were altogether ignorant of Him, but that with the knowledge wherewith He knows Him, no man is ac-

^c St. Cyril, Cat. Aur., Luke.

^d E. V. will reveal.

quainted with Him, which may be said of the Son also*. For it was not of some God unknown, and revealed to no man, that He was so speaking, as Marcion saith; but it is the perfection of knowledge that He here intimates, since neither do we know the Son as He should be known; and this very thing, to add no more, Paul was declaring, when he said, "We know in part, and we prophesy in part†."

And now having by what He said brought His disciples to an earnest desire towards Him, shewing them His unspeakable power, He invites them, saying,

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

He said not, "Come ye, this man or that man," but all, whosoever are in trouble, in sorrow, or in sin. Come, not that I may call you to account, but that I may do away your sins; Come, not because I have need of your honour, but because I seek your salvation. *And I will give you rest.* Not "I will save you," only; but that which is much greater, I will set you in all quietness.

Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls, for My yoke is easy, and My burden is light. Thus, "be not afraid," saith He, "hearing of a yoke, for it is easy: fear not because I said 'a burden,' for it is light."

And how said He before, "The gate is narrow and the way strait‡?" It is so whilst thou art careless, whilst thou art supine; whereas if thou duly perform His words, the burden will be light; wherefore Christ hath now called it so.

But how are His words duly performed? In lowliness and meekness and gentleness. For this virtue of lowliness is the mother of all strictness of life. For this reason, when first giving forth His divine laws,

* i.e. that none but the Father has full knowledge of Him.

† 1 Cor. xiii. 9.

‡ See St. Matt. vii. 13.

with this He begins, "Blessed are the poor in spirit, for theirs is the kingdom of heaven¹." Here again He doeth the very same, and exceeding great is the reward which He here also promises, *Ye shall find rest unto your souls*¹.

It seems strange to some when they hear the Lord say, *Come unto Me all ye that labour and are heavy laden, and I will refresh you. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.* And they consider that they who have fearlessly bowed their necks to this yoke, and have with much submission taken their burden upon their shoulders, are tossed about and exercised by so great difficulties in the world, that they seem not to be called from labour to rest, but rather from rest to labour; since the Apostle also saith, "All that will live godly in Christ Jesus, shall suffer persecution¹." So one will say, "How is the yoke easy, and the burden light," when to bear this yoke and burden is nothing else but to live godly in Christ? And how is it said, *Come unto Me all ye that labour and are heavy laden, and I will refresh you?* and not rather said, "Come ye, who are at ease and idle, that ye may labour?" For so He found those men idle and at ease, whom He hired into the vineyard¹, that they might bear the heat of the day. And we hear the Apostle under that easy yoke and light burden say, "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress, in strife²," &c.; and in another place of the same Epistle, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice have I suffered shipwreck, a night and a day have I been in the deep³:" and the rest of the perils, which may

¹ St. Matt. v. 3.

¹ St. Matt. xx. 8, 4.

¹ St. Chrysostom.

² 2 Cor. vi. 4, 5.

³ 2 Tim. iii. 12.

³ Ibid. xi. 24—28.

indeed be enumerated, but endured they cannot be, but by the help of the Holy Spirit.

All these grievous and heavy trials, which he mentioned, did he very frequently and abundantly sustain ; but in very deed the Holy Spirit was with him in the wasting of the outward man, to renew the inner man from day to day ; and by the taste of spiritual rest in the affluence of the delights of God, to soften down, by the hope of future blessedness, all present hardships, and to alleviate all heavy trials. So how sweet a yoke of Christ did he bear, and how light a burden ; so that he could say, that all those hard and grievous sufferings, at the recital of which as just before every hearer shudders, were a "light tribulation;" as he beheld with inward eyes, the eyes of faith, at how great a price of things temporal must be purchased the life to come : the escape from the everlasting pains of the ungodly, the full enjoyment, free from all anxiety, of the eternal happiness of the righteous. Men suffer themselves to be cut and burnt, that the pains not of eternity, but of some more lasting sore than usual, may be bought off at the price of severer pain. For a languid and uncertain period of a very short repose, and that, too, at the end of life, the soldier is worn down by all the hard trials of war ; restless it may be for more years in his labours, than he will have to enjoy his rest in ease. To what storms and tempests, to what a fearful and tremendous raging of sky and sea, do the busy merchantmen expose themselves, that they may acquire riches inconstant as the wind, and full of perils and tempests, greater even than those by which they were acquired ! What heats and colds, what perils, from horses, from ditches, from precipices, from rivers, from wild beasts, do huntsmen undergo ; what pain of hunger and thirst, what straitened allowances of the cheapest and meanest meat and drink, that they may catch a beast ! and sometimes after all, the flesh of the beast for which they endure all this is of no use for the table. And

although a boar or a stag be caught, it is more sweet to the hunter's mind because it has been caught, than it is to the eater's palate because it is dressed. By what sharp corrections of almost daily stripes is the tender age of boys brought under! By what great pain even of watching and abstinence in the schools are they exercised, not to learn true wisdom, but for the sake of riches, and the honours of an empty show; that they may learn arithmetic, and other literature, and the deceits of eloquence!

Now in all these instances, they who do not love these things feel them as great severities; whereas they who love them endure the same, it is true, but they do not seem to feel them severe. For love makes all, the hardest and most distressing things, altogether easy, and almost nothing. How much more surely then and easily will charity do, with a view to true blessedness, that which mere desire does as it can, with a view to what is but misery? How easily is any temporal adversity endured, if it be that eternal punishment may be avoided, and eternal rest procured! Not without good reason did that vessel of election say with exceeding joy, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us^o." See, then, how it is that that *yoke is easy, and that burden light*. And if it be strait to the few who choose it, yet is it easy to all who love it. The Psalmist saith, "Because of the words of Thy lips I have kept hard ways^p." But the things which are hard to those who labour, lose their roughness to those same men when they love. Wherefore it has been so arranged by the dispensation of the Divine goodness, that to "the inward man" who "is renewed day by day^q," placed no longer under the Law, but under grace, and freed from the burdens of numberless observances which were indeed a heavy

^o Rom. viii. 18.

^p Ps. xvi. 4, Sept. ; E. V., Ps. xvii.

^q 2 Cor. iv. 16.

yoke, but meetly imposed on a stubborn neck, every grievous trouble which that prince who is cast forth could inflict from without on the outward man, should through the easiness of a simple faith, and a good hope, and a holy charity, become light through the joy within. For to a good will nothing is so easy, as this good will to itself, and this is enough for God. How much soever, therefore, this world may rage, most truly did the angels exclaim when the Lord was born in the flesh, "Glory to God in the highest, and on earth peace to men of good will^r;" because *His yoke*, who was then born, *is easy, and His burden light*. And, as the Apostle saith^s, "God is faithful, who will not suffer us to be tempted above that we are able to bear; but will with the temptation also make a way to escape, that we may be able to bear it^t."

^r St. Luke ii. 14; so in some MSS.

^s 1 Cor. x. 13.

^t St. Augustine, Ser. N. T. lxx.

ANNUNCIATION OF THE BLESSED VIRGIN MARY.

FOR THE EPISTLE.

ISAIAH vii. 10—16.

**“Moreover, the Lord spake again to
Ahaz,” &c.**

Moreover the Lord spake again to Ahaz, saying, Ask thee a sign of the Lord thy God, in the depth of hell, or in the height above^a.

The Lord spake: He who had before said, “Take heed to be quiet; fear not,” and the rest^b. Ahaz, not believing Him, and therefore not understanding, He Himself speaks to him; that at least, awed by the authority of the Lord, he may receive what is spoken. Since it seems to thee so difficult that kingdoms exceedingly powerful should be brought to an end in a short time, and thou with thy people be delivered from great peril, ask for a sign, not from idols, in the blind following of which thou art held, but from the Lord thy God, Who promises thee help. And whence thou mayest ask the sign is at thy option, whether from the depth or the height. Which, while only the Seventy have so said it, others have more significantly rendered it according to the Hebrew, *from the depth of hell*. Therefore, as *the depth* signifies *hell*, so by *the height* we ought to understand, “above the heavens:” that since thou shalt have received a sign from hell, or from the height above, thou mayest believe those things which I have said shall come to pass. “Wilt thou,” He saith, “that the earth be cleft open, and

^a Not A. V.

^b Isa. vii. 4.

there be laid open to view in the mighty gulf the infernal regions which are said to be in the heart of the earth? or, that the heavens be opened?" And both of these have reference, typically, to the Lord's Resurrection and Ascension: "For He Who descended is He Who also ascended^c." And in the Apostle we read, "Say not in thine heart, Who ascendeth into heaven? that is, to bring down Christ: or, Who descendeth into the abyss? that is, to bring back Christ from the dead^d." And in another place speaking concerning Christ, he says, "What is the breadth, and length, and height, and depth, of the exceeding knowledge and of the love of Christ^e." So much, as to mystic significations. But Moses also received signs from the earth, of which we read in the Psalms, "He sent signs and wonders in the midst of thee, thou land of Egypt^f:" the frogs, the locusts, the gnats, the unclean flies; and from heaven, the hail, and the fire, and the three days' darkness. And I think that Hezekiah^g, when the sun went back ten degrees, received a sign from heaven; and Joshua, the son of Nun, when the sun and the moon stood still upon Gibeon and Ajalon. Many think that Saul received a sign from the earth, and from the depth of hell, when, by means of incantations and magic arts, it seemed that Samuel was raised up. But Jonah the prophet also, when freed from the deep and from the jaws of death, gave and received a sign from hell.

And Ahaz said, I will not ask, neither will I tempt the Lord. It is not out of humility but of pride that he wills not to ask a sign from the Lord. For although it is written in Deuteronomy, "Thou shalt not tempt the Lord thy God^h;" and the Saviour used this text against the devil; nevertheless, when commanded to seek, he ought in obedience to have fulfilled the injunction, especially when both Gideon and

^c Eph. iv. 10.

^f Ps. cxxxv. 9.

^d Rom. x. 6, 7.

^g 2 Kings xx. 11.

^e Eph. iii. 18.

^h Deut. vi. 16.

Manoah sought and received a sign¹. Although on account of the ambiguity of the Hebrew phrase, (which all have alike rendered "I will not tempt the Lord,") it may be, "I will not exalt the Lord." For the impious king knew that if he sought a sign, he would receive it, and so the Lord would be glorified. Therefore as a worshipper of idols, who had placed altars in all the corners of the streets, and on the mountains, and in the woody groves, and had fanatics for Levites, he will not seek the sign as he is commanded.

And He said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Who is he who said, Hear ye now, O house of David? Certainly not God, who had before said to Ahaz, Seek thee a sign from the Lord thy God; but the prophet, as is proved by the following words: Will ye weary my God also? And the sense is, Because ye not only persecute the prophets and despise their sayings, but also contradict the decree of a present and commanding God, so that ye put Him to labour. Who says in another place, "I have laboured in bearing them"^k. Therefore the Lord shall do what follows. For labour and weariness as Aquila and Symmachus have rendered it, the Seventy and Theodotion have interpreted AGON, that is, grief and contention, because being contentious, they yield not their neck to the service of the Lord, but while He is willing to cure their wound, refuse healing. And this is to be noted that as Ahab, the most impious king, is unwilling to ask a sign, the prophetic speech is turned to the house of David, that is, to the royal tribe, of which we read above, "And they told these things to the house of David: Syria is confederate with Ephraim"^l.

Therefore the Lord Himself shall give you a sign; Behold a Virgin shall conceive, and bear a Son, and thou shalt call His Name Immanuel. Nor shall God speak,

¹ Judges vi. and xiii.
them, A. V.]

^k Isa. i. 14, [I am weary to bear
^l Ibid. vii. 2.

as saith the Apostle Paul ^m, in many ways and manners; nor in the words of another prophet ⁿ, shall He use similitudes by the hands of the prophets; but He Who was spoken of by others, shall say Himself, "Here I am." Of Him also in the Song of Songs, the Bride prayed, "Let Him kiss me with the kisses of His mouth." For the Lord of Hosts, He is the King of glory. He shall descend into the virgin-womb, and shall enter and go forth of the Eastern gate, which has always been shut ^o; of which Gabriel said to the Virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God ^p." And in Proverbs, "Wisdom hath built her an house ^q." But when it is said, *the Lord Himself shall give you a sign*, it behoves to be something new and marvellous. But if, as the Jews would have it, a damsel or girl should bring forth, and not a virgin, what sort of a sign could it be called, if this were the designation of age, not of integrity?

And what follows, *And thou shalt call His Name Immanuel*, both the Seventy and the other three have alike translated it for what in Matthew is written, "They shall call," which is not so in the Hebrew. Therefore that Child who shall be born of a Virgin, *O house of David*, may now by thee be called *Immanuel*, that is, God with us; because being freed from two kings, thy foes, thou shalt prove from the facts themselves, that thou hast God present; and He Who shall hereafter be called Jesus, that is, Saviour, by reason that He shall save the whole race of men, may now by thee be called by the title of *Immanuel*. The word CARATHI, which all have rendered *thou shalt call*, may also be understood, "she shall call," because the Virgin herself, who shall conceive and bear Him,

^m Heb. i. 1.

ⁿ Hosea xii. 10.

^o Ezek. xlv. 1—3.

^p St. Luke i. 35.

^q Prov. ix. 1.

was to call Christ by this Name. In many passages which the Evangelists or the Apostles have taken from the old books, we may with closer attention observe that they have not followed the order but the sense of the words.

Butter and honey shall He eat, that He may know how to refuse the evil, and choose the good. For which the Seventy have translated, "before He may know." The sense is, *O house of David*, to Him Whom by the Word of God it is commanded that you should call, that is, invoke in peril,—to Him is appointed the name of *Immanuel*, that is, of God with us; should you not marvel at the strangeness of the thing if a virgin should bring forth God who hath so great power, that being about to be born a long time afterwards, He should now, being called upon, liberate thee; for He it is Whom Abraham saw, and Who talked with Moses. And I will say another thing more wonderful, lest thou shouldest think that He shall be born in phantasm. He shall use the food of infancy: He shall eat butter and milk. And thus after many ages the Evangelist should testify of Him, "And the Child increased in wisdom, and stature, and in favour with God and man^r." And this may be said that the truth of His human body should be proved. Nevertheless, as yet wrapped in swathes, and fed with butter and honey, He shall have discernment of good and evil, that rejecting evil He may choose the good. Not that He did this, either rejected or elected, but that He should know how to reject and choose, that by these words we may know that the infancy of the human body did not prejudice the wisdom divine.

For before the Child shall know to refuse the evil, and to choose the good, the land that thou abhorrest shall be forsaken of both her kings. In the sixth year of the reign of Hezekiah, Samaria was taken by the Assyrians, that is, in the thirty-first year of his age. If, therefore,

* St. Luke ii. 52.

le Who was to be born, either of a virgin, as we old; or of a damsel, as the Jews would have it*, ould eat *butter and honey*, and should be so little at He was unable to discern evil from good, and efore the time of His infancy should pass, the land f Syria and Samaria should be devastated by the As- rians; let the Hebrews answer how Hezekiah should e foretold as a little child at thirty-one years of age, nd so young, that eating *butter and honey*, he should ot (like the children of Nineveh) know the left hand or the right; that is, neither evil nor good. But eferred to *Immanuel*, which is interpreted, God with s, it will be easily understood. And according to is mystery and invocation of His Name, the As- rians overcoming them, the land of Syria and Sa- maria should be laid waste, and the house of David ould be freed from the two kings whom it feared, mely, Resin and Pekah†.

Moreover, the Lord spake again unto Ahaz, saying, : thee a sign of the Lord thy God; ask it either in epth, or in the height above. But Ahaz said, I will ask, neither will I tempt the Lord. And He said, ye now, O house of David; Is it a small thing for weary men, but will ye weary my God also? There- he Lord Himself shall give you a sign; Behold, in shall conceive, and bear a Son, and shall call His *Immanuel*. *Butter and honey shall He eat, that y know to refuse the evil, and to choose the good.* ings of piety, and disciples of soberness, let us s full of purity hymn the praises of God, born gin. Let us who are accounted worthy to par- he flesh of the Spiritual Lamb, partake of the

me refutes this opinion of the Jews at length, but the omitted here. See below, St. Cyril's remarks on the t.

ue. Translated by the Rev. Joseph Jackson.

head with the feet ^u; of the head, which means His Godhead; of the feet, that is, His manhood. We, who are hearers of the holy Gospels, let us attend to John the Divine; for he who has said, "In the beginning was the Word, and the Word was with God, and the Word was God," has added, "and the Word was made flesh ^v." In neither is it religious to worship the mere man, nor is it pious to speak of Him as God only, separate from His manhood. For if Christ, as He truly is, be God, but took not manhood, we are aliens from salvation. Be He then adored as God, but let it be believed that He became Man; for it boots not to call Him Man without His Godhead, nor is it salutary if we confess not His manhood together with His Godhead. Let us confess the presence of the King, and the Physician; for the King Jesus, when about to be our Physician, having girded Himself with the napkin of human nature ^w, ministered to what was sick; the perfect Teacher of babes, He hath become a babe with babes, that He might make wise the foolish. The Bread of Heaven came down to the earth, that it might nourish the famishing.

But the Jewish race, who have set at nought Him Who is come, and expect him who is to come wickedly ^x, have refused the true Christ, and the deceived wait for the deceiver. And even in this is the Saviour found to be true, Who said, "I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive ^y." It is well also to ask the Jews a question. Is *Esaias* the Prophet, who says that Immanuel shall be born of a Virgin, true or false? If the Prophet is true, point out Immanuel. Further; shall he, who is to come, who is looked for by you, be born of a virgin, or no? For if he is not to be born of a virgin, ye charge falsehood on the Prophet; but if ye expect

^u Exod. xii. 9.

^v St. John i. 1.

^w See *ibid.* xiii. 4.

^x i.e. Anti-Christ,

^y St. John v. 43.

is in the case of him who is to come, why do ye refuse Him who is come already?

Let the Jews, then, since they so will, go astray; let the Church of God be glorified. For we receive God the Word, Who was truly made Man, not of the will of man and woman, as the heretics say^a; but He made Man of the Virgin and the Holy Ghost, according to the Gospel, not in appearance^a, but in reality. Some heretics altogether deny that He was born of the Virgin^b; others say that He was born, yet not of a virgin, but of a woman married to a husband. And others say that Christ was not God made Man, but that a man was made God^c; for they have dared say that it was not the pre-existing Word who became Man, but that a certain man by advancement was crowned.

But believe thou that the very same Only-begotten Son of God was again born of the Virgin. Listen to John the Evangelist, who says, "And the Word became flesh, and dwelt among us." For the Word was eternal, begotten before all ages of the Father; but in flesh He took lately, for our sakes. But many doubt, and say, What reason was there so great that He should descend to manhood? And, Can the nature of God have converse with men at all? And, Is it possible for a virgin to bear? First, then, we will enquire, wherefore Jesus came down? Now not any ingenious views of mine, else thou mayest be misled; but unless thou receive the witness of the prophets concerning each matter, believe not what thou hear. Unless thou learn from Holy Scripture concerning the Virgin, and the place, time, and manner, receive not witness from man. Any one at this day who teaches, may possibly be suspected; but who in the future, will suspect him who prophesied a thou-

Ebionites, Theodotus, &c.
Gnosticians, who say that He
"passed through the Virgin
channel."

^a As the Docetæ taught.
"passed through the Virgin
^c Paul of Samosata.

sand years and more ago? If, then, thou enquire the reason of Christ's coming, go back to the first Book of the Scriptures. In six days God made the world; but the world was for man. The sun, however resplendent with bright beams, was made to give light to man. And all the living creatures were made to serve us. Herbs and trees were created for our enjoyment. All the works were good, but of these none was an image of God, save only man. The sun was fashioned at His mere command; man by God's hands: "Let us make man in our image, after our likeness"^d. The wooden image of an earthly king is honoured; how much more, then, the rational image of God. Yet this, the greatest of God's creation, disporting himself in Paradise, was by the devil's envy cast out. The foe exulted over the fall of him whom he had envied; wouldest thou have had the foe continue to rejoice? He, not daring to accost the man because of his strength, accosted, as being weaker, the woman, yet a virgin; for after his expulsion from Paradise, then Adam knew Eve his wife^e.

Cain and Abel succeeded in the race of man; and Cain was the first murderer. Afterwards the deluge was poured abroad, because of the great wickedness of men. Fire came down from heaven on the people of Sodom because of their transgression. After a time God chose Israel; but even he became froward, and the chosen race received a wound. For while Moses stood before God in the mount, a calf was worshipped by the people instead of God. Under their Lawgiver Moses, who said, "Thou shalt not commit adultery," a man entered a resort of sinners, and dared to be wanton. After Moses, the Prophets were sent to heal Israel; but, while they exercised that office, they bewailed themselves, as not getting the better of the evil; so that one of them says, alas, "the good man is perished out of the earth, and there is none upright

^d Gen. i. 14—26.^e Ibid. iv. 1.

among men^f;" and again, "They are all gone out of the way; they together become unprofitable; there is none that doeth good, no not one^g;" and again, "Cursing, and stealing, and adultery, and killing, are poured out upon the land^h." "They sacrificed their sons and their daughters unto devilsⁱ."

Very great was the wound of man's nature. "From the sole of the foot even unto the head there was no soundness in it; there was no mollifying ointment, nor oil, nor bandages^j." Then the Prophets, bewailing themselves, and being in trouble, said, "Who shall give salvation unto Israel out of Sion^k?" And again, "Let Thy hand be upon the man of Thy right hand, and upon the Son of Man Whom Thou madest strong for Thyself; so will we not go back from Thee^l." And another of the Prophets cries out, "Bow Thy heavens, O Lord, and come down^m;" the wounds of man's nature pass our skill to heal; "They have slain Thy Prophets, and digged down Thine altarsⁿ;" the evil is irretrievable by us; Thou must retrieve it.

The Lord heard the prayer of the Prophets. The Father did not overlook our race which was perishing; He sent His own Son, the Lord from heaven, to be our Physician. And one of the Prophets says, "The Lord whom ye seek" cometh, and He "shall suddenly come,"—Whither? "to His temple^o," "where ye stoned Him^p." Then, having heard this, another of the Prophets says to him, "When telling of God's salvation, speakest thou low? Bringing the good tidings of God's salvation, speakest thou in secret?" "Oh thou that tellest good tidings to Zion, get thee up into the high mountain; say unto the cities of Judah"—what?—"Behold your God! Behold, the Lord God will come

^f Micah vii. 2.

^g Ps. xiv. 3, quoted in Rom. iii. 12.

^h Hos. iv. 2, Sept.

ⁱ Ps. cvi. 37.

^j Isa. i. 6.

^k Ps. xiii. 7,

Sept.; E. V. xiv. 7.

P.-B. version.

^l Ibid. lxxx. 17, 18.

^m Ibid. cxliv. 5.

ⁿ 1 Kings xix. 10.

^o Mal. iii. 1.

^p St. John viii. 59.

with a strong hand^q." Again, the Lord Himself said, "Lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined unto the Lord^r." The Israelites have refused salvation through Me: "I come to gather all the nations and the languages^s;" for, "He came unto His own, and His own received Him not^t." Comest Thou, and what wilt Thou bestow on the nations? "I come to gather all nations; and I will leave on them a Sign^u." For from My conflict on the Cross, I will give to each of My soldiers a royal Seal to wear upon his brow! And another of the Prophets saith, "He bowed the heavens also, and came down, and darkness was under His feet^v." For His coming down from heaven was not known by men.

Then Solomon, hearing his father David saying these things, and having built a wondrous house, and looking forward to Him who should come into it, says in astonishment, "But will God in very deed dwell with men on the earth^x?" Yea, says David, anticipating Him in the Psalm, which is inscribed, "For Solomon^y," in which it is said, "He shall come down like rain into a fleece of wool^z." "Like rain," he says, because of His heavenly nature; "into a fleece of wool," because of His manhood. For the rain coming down into a fleece of wool descends noiselessly; so that the mystery of His birth, being unknown, the wise men said, "Where is He Who is born King of the Jews?" and Herod being troubled, enquired concerning Him who was born, and said, "Where is Christ born^a?"

Who is He Who comes down? He says, afterwards, "He abideth with the sun and before the moon, for generations of generations^b." And again, another of

^q Isa. xl. 9, 10, margin as the Sept.

^r Isa. lxvi. 18, Sept.

^s St. John i. 11.

^t Zech. ii. 10, 11.

^u Isa. lxvi. 19, Sept.

^v Ps. xviii. 9.

^x 2 Chron. vi. 18.

^y Ps. lxxii. title.

^z Ibid. ver. 6, Prayer-book.

^a St. Matt. ii. 24.

^b Ps. lxxi.

(lxxii.) 5, Sept.

the Prophets says, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation." There are many kings; of which of them speakest thou, O Prophet? Give us a sign which other kings have not,—a sign peculiar to that King whose coming thou announcest, and the Prophet answers and says, "Behold, thy King cometh; He is just, and having salvation; lowly, and riding upon an ass, and upon colt, the foal of an ass," not in chariots. Thou hast an incommunicable mark of the King who is to come. None of kings did Jesus sit upon an unharnessed foal, entering into Jerusalem, with acclamations like a king; and what does this King, who is to come? "By the blood of Thy covenant, I have sent forth Thy prisoners out of the pit, wherein is no water^d."

But He might chance to sit upon a foal; give us rather a sign, of the place where the King who is to enter in, shall stand? And give not the sign far from the city, lest we be ignorant of it; but give it as near, as manifest to our eyes, that while in the city, we may behold the place^e. Again the Prophet answers, saying, "And His feet shall stand in that day upon Mount of Olives, which is before Jerusalem on the east. Can any one stand within the city and not behold the place?"

We have two signs, and we desire a third; tell us what the Lord shall do when He is come. Another Prophet says, "Behold your God^f," and so on; then He will come and save you; then the eyes of the blind shall be opened, and the ears of the deaf shall be unstoppered. "Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." And let us have another testimony also. Thou speakest, O Prophet, of the Lord coming, and doing signs such as

x. 9.
Jerusalem.

^d Ibid. ix. 11.
^e Zech. xiv. 4.

^f This Lecture was delivered
^g Isa. xxxv. 4—6.

never were; what other evident one givest thou besides? "The Lord came into judgment with the ancients of His people, and the princes thereof^h." A notable sign this; the Master judged by ancients, His servants, and enduring it.

These things the Jews, though they read, hear not; for they have stopped the ear of their heart, that they may not hear. But let us believe in Jesus Christ, Who came in the flesh, and was made man; for otherwise we had not received Him. For since we could not look on Him, or enjoy Him, as He is, He became what we are, that we might attain to the enjoyment of Him. For if we cannot look full on the Sun, which was created on the fourth day, can we behold God, its Creator? The Lord came down in fire on Mount Sinai, and the people endured it not, but said to Moses, "Speak Thou with us, and we will hear; but let not God speak with us, lest we dieⁱ;" and, again, "For who is there of all flesh, that hath heard the voice of the Living God speaking out of the midst of the fire, and lived^k?" If to hear the voice of God speaking would work death, how shall not the sight of God Himself minister death? And why wonderest thou? Even Moses himself saith, "I exceedingly fear, and quake^l."

What wouldest thou, then? That He Who came for our salvation, should become the minister of death, men not hearing Him? or that He should suit His grace to our level? Daniel endured not a vision of an Angel^m; and canst thou bear the sight of the Lord of Angels? If an Angel appearing took away the voice and strength of the Prophet, would the appearance of God have allowed him to breathe? And until "there touched me one like the appearance of a manⁿ," says the Scripture, Daniel took not courage. Thus a proof having been shewn of our weakness, the Lord took on

^h Isa. iii. 14.

ⁱ Heb. xii. 21.

^j Exod. xx. 19.

^m Daniel x.

^k Deut. v. 26.

ⁿ ver. 18.

Him what man required. For since man sought to be addressed by one of like countenance, the Saviour took on Him a nature of like affections, that men might the more readily be taught.

But receive another reason also. Christ came that He might be baptized, and that He might sanctify baptism: He came that He might work wonders, walking upon the waters of the sea. Since, then, before His coming in the flesh "the sea saw Him and fled, and Jordan was driven back^o," the Lord took to Himself His body, that the sea might endure to behold Him, and that Jordan might without fear receive Him. This, then, is our reason. There is also a second. Since through Eve, a virgin, came death, it behoved that through a virgin, or rather from a virgin, should life appear; that as the serpent deceived the one, so to the other Gabriel might bring good tidings. Men, having forsaken God, made images in the form of men; since then that which was in the form of man was untruly worshipped, God became truly man, that the untruth might be destroyed. The devil had used the flesh as an instrument against us; and this knowing, Paul saith, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity^p," and the rest. By those very weapons, then, have we been saved, by which the evil was used to vanquish us. The Lord took of us like nature with us, that He might save human nature. He took a like nature with us, that to that which lacked He might give the larger grace; that full humanity might be made partaker of God. "For where sin abounded, grace did much more abound^q." Behoved the Lord to suffer on our behalf; but had the devil known Him, he had not dared to approach Him, had they known it, they would not have crucified Lord of Glory^r." His body, then, was made to

^o exiv. 8.

^p Rom. vii. 23.

^q Ib. v. 20.

^r 1 Cor. ii. 8.

bait death withal, to the end that the dragon, hoping to devour Him, might cast forth those whom he had already devoured. For "death waxing mighty devoured;" and again, "The Lord God will wipe away tears from off all faces".

Was Christ made man for nought? Are our doctrines mere inventions and human sophisms? Are not Holy Scriptures our salvation? Are not the predictions of the prophets? Keep then, I pray, this deposit undisturbed, and let no one remove thee; believe that God was made man.

[Having shewn from Holy Scripture the time of the advent of the Saviour, and the place¹], we seek, further, of whom, and how He comes. This Esaias tells us, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel".

Now the Jews contradict this doctrine, and say that it is not written "virgin," but "damsel." But even granting this², still I find the same truth here. For they must be asked, when does one who is assaulted cry out, and call for aid,—after the outrage, or before it? If now the Scripture says elsewhere, "The damsel cried, and there was none to help her³," speaks it not of a virgin? A further proof that a virgin may be meant in Holy Scripture by "damsel" is found in the Book of Kings, saying of Abishag, the Shunammite, "And the damsel was very fair⁴;" for that she had been chosen and brought to David a virgin is confessed.

But the Jews say again, This was said to Ahas, concerning Hezekiah. Read we, then, the Scripture, *Ask thee a sign of the Lord thy God; ask it either in the depth,*

¹ Isa. xxv. 8, Sept.

² This portion of St. Cyril's *Lecture* (mentioned above, p. 439) has been omitted here for brevity's sake.

³ Isa. vii. 14.

⁴ Note that, in fact, the Hebrew word used here is the same as in Gen. xxiv. 43, Exod. ii. 8, Ps. lxxviii. 25, Prov. xxx. 19, Cant. i. 3, vi. 8, and nowhere else. In all these cases it signifies virgin. See St. Chrysostom's answer to the objection in the Gospel for the Sunday after Christmas Day, vol. i. p. 96.

⁵ Deut. xxii. 27.

⁶ 1 Kings i. 4.

or in the height above. Now first of all, the sign ought to be something extraordinary, for that was a sign when the water came from the rock; when the sea was divided; when the sun was turned backward, and the like. But next, observe what is a still plainer confutation of the Jews. Now since Isaiah speaks this in the reign of Ahaz, and Ahaz reigned only sixteen years, and the prophecy was spoken to him within these years; it confutes the objection of the Jews that the next king, Hezekiah, the son of Ahaz, was five-and-twenty years old when he began to reign, and the prophecy being confined within sixteen years, he must, therefore, have been begotten by Ahaz full nine years before the prophecy. Now what need was there to speak the prophecy concerning one already born, even before the reign of his father Ahaz? For he said not "a virgin hath conceived," but "shall conceive," speaking as with fore-knowledge.

That the Lord was born of a virgin we know for certain; now we must shew of what race the virgin was. "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne^a." And afterwards, "Once have I sworn by My holiness that I will not lie unto David; a seed shall endure for ever, and his throne as the sun before Me, and shall be established for ever as the sun^b." Thou seest that it is Christ, and not Solomon, who is spoken of; for Solomon's throne endured as the sun^b. But if anyone make it an objection; Christ sat not on the wooden throne itself of David, we may refer to the expression, "The Scribes and Pharisees sit on Moses' seat;" for this refers not to the wooden seat, but to the authority of his teaching. receive we witnesses of this, the children crying "Hosanna to the Son of David, blessed is the Son of Israel^c." And the blind men also say, "Thou

xxii. 11. ^a Ib. 35, 36, 37. ^b See St. Basil below, p. 455.

^c St. John xii. 13.

Son of David, have mercy on us^d." And Gabriel testifies plainly, saying unto Mary, *And the Lord God shall give unto Him the throne of His father David.* And Paul says, "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel^e." Receive thou therefore Him who is born of David, obeying the prophecy which says, "And in that day there shall be a root of Jesse; and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust^f." And Isaiah says, "Of the increase of His peace and of His government there shall be no end [Sept. bound];"—the Romans have their bounds, but of the kingdom of the Son of God there is no bound; the Persians and Medes have their bounds, but the Son has none;—he proceeds, "upon the throne of David, and upon His kingdom to order it." The holy virgin therefore was sprung from David.

It behoved the Purest, and the Teacher of Purity, to come forth from a pure bride-chamber; for if he who fulfils well the office of Jesus' Priest refrains himself from women, how should Jesus Himself be born of man and woman?

But both Greeks and Jews harass us with this allegation, that it was impossible that Christ should be born of a virgin. We may silence the Greeks out of their own fables^g. Meet we, however, those of the circumcision with this question; which is the difficult thing, for an aged woman, barren, and past age, to bear, or for a virgin in her youth to have a child? Sarah was barren, and though it had ceased to be with her after the manner of women, yet, contrary to nature, she bore a child. If, then, it be contrary to nature for a barren woman and for a virgin to bear, either reject both or receive both; for it is the same God Who

^d St. Matt. xx. 30.

^e 2 Tim. ii. 8.

^f Isa. xi. 10, Sept. quoted; Rom. xv. 12; Isa. ix. 7.

^g St. Cyril instances the births of Minerva and Bacchus and the soldiers of Cadmus.

wrought the one and provided the other. For thou wilt not dare to say, that in one case it was possible for God so to do, and not in the other.

O ye Jews, which is the more difficult, [for a virgin to bear a child, or for a rod to be quickened into a living creature? Ye own that in the case of Moses, a straight rod would become a dragon with eyes and teeth. Shall eyes which see be produced from a rod, and shall not a child be born from a virgin at God's will? Who knows not that a rod, when it has lost its bark, will never sprout forth, even though it be set in the midst of streams? Yet since God follows not, but makes the nature of trees, the withered and barkless rod of Aaron flowered, and budded, and bore almonds. Has not, then, He who bestowed fruit on this rod supernaturally, for the sake of the typical High Priest, granted to the virgin to bear a Son for the sake of the true?

Ask the Jews of whom at the beginning was Eve begotten? The Scripture says that she was made from the side of Adam. Was then Eve born without a mother from the side of man; and may not a child be born without a father, from a virgin's womb? A benefit was owing to men from womankind; for Eve sprung from Adam, not conceived by a mother, but, as it were, brought forth by man alone. Mary, then, repaid the benefit, not by man, but immaculately by herself, conceiving by the Holy Ghost, through the power of God.

But let us take something yet greater than this. Where, O most shallow Jews, was Adam made? Did not God take dust from the earth and mould this wondrous creature? Shall clay be changed into an eye, and a virgin not bear a Son? Does that, which is of the two impossible among men, come to pass, and not that which is possible?

Let us keep these things in mind, brethren; let us employ these weapons of defence; let us not endure those heretics who teach a mere visionary Advent;

let us loathe them also who say that the birth of the Saviour was of a man and woman, and who dare to say that it was of Joseph and Mary, because it is written, "and he took unto him his wife¹." Rachel was called the wife of Jacob, in virtue of the promise only, before the marriage took place¹; so also Mary, in that she was betrothed, was called the wife of Joseph. And behold the exactness of the Gospel, which says, "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph," and so forth; and again, when the taxing was, and Joseph went up to be taxed, what saith the Scripture? "And Joseph also went up from Galilee, to be taxed with Mary his espoused wife, being great with child." For though she was great with child, yet said he not, "with his wife," but, "with his espoused wife." "For God sent forth His Son²," saith Paul, made, not of a man and woman, but of a woman only, that is, of a Virgin; for we have before shewed, that a virgin is also called a "woman;" for of a Virgin was He born, Who makes souls virgins.

But thou wonderest at the event; she also wondered who bore Him, for she saith to Gabriel, "How shall this be, seeing I know not a man?" But he saith to her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God." Immaculate and undefiled was His birth; for where the Holy Ghost breathes, there all pollution is taken away: undefiled was the birth in the flesh of the Only-begotten from the Virgin. Though heretics should deny the truth, the Holy Ghost shall convict them; that overshadowing power of the Highest shall wax wroth with them; Gabriel shall confront them in the Day of Judgment; the place of the manger which received its Lord, shall

¹ St. Matt. i. 24.¹ Gen. xxix. 21.² Gal. iv. 4.

overwhelm them with shame. The shepherds shall testify, who then received the glad tidings; and the host of angels praising, and chanting, and saying, "Glory to God in the highest, and on earth peace to men of good will¹;" and the Temple, into which He was then brought on the fortieth day; and the pair of turtle-doves, which were offered for Him; and Symeon, who then took Him in his arms^m, and Anna the prophetess, who was there present.

Since, then, God bears witness, and the Holy Ghost with Him, and Christ says, "Why go ye about to kill Me, a Man that hath told you the truthⁿ," let the heretics be silent who speak against His manhood, for they speak against Him who said, "Handle Me and see; for a spirit hath not bones and flesh as ye see Me have^o." Adored be the Lord the Virgin-born, and let the virgins understand what is the crown of their condition. Also let the order of solitaries understand the renown of chastity, for we, too, are allowed the same dignity. For nine months was the Saviour in the womb of the Virgin; but the Lord was a Man for three-and-thirty years; so that if a Virgin has to boast of those nine months, much more we of those many years.

But run we all by the grace of God the race of chastity, "young men and maidens, old men and children^p," not going after licentiousness, but praising the Name of Christ. Let us not be ignorant of the glory of chastity, for its crown is angelic, and its perfection superhuman. Let us be chary of these our bodies, which are to shine as the sun. Let us not for a little pleasure, pollute a body such and so constituted; for the sin is small, and only for an hour, but the shame

¹ St. Luke ii. 14.

^m This reason for the offering is commonly given by the Fathers; the text in Lev. xii. 6 specifies only the purification of the mother. See the Gospel for the Purification.

ⁿ St. John vii. 19, and viii. 40.

^o St. Luke xxiv. 39.

^p Ps. cxlviii. 12.

is for many years, yea eternal. Angels on earth are they who follow chastity; the virgins have their part with Mary the Virgin. Let all vain ornament be banished, and every hurtful look, and all wanton gait, and dress, and perfumes, which are the baits of pleasure. The perfume of all of us be the prayer of sweet savour, even of good works, and the sanctification of our bodies; that the Lord, Virgin-born, may say of us also, both of men who keep their chastity, and of women who receive the crown, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people^a;" to Whom be glory for ever and ever. Amen^r.

THE GOSPEL.

ST. LUKE i. 26—38.

"And in the sixth month the Angel Gabriel was sent," &c.

And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary.

The Angel Gabriel. To the Virgin Mary was sent not any one of the Angels, but the Archangel Gabriel; for upon this service it was meet that the highest angel should come, as being the bearer of the highest of all tidings. He is therefore marked by a particular name, to signify what was his effectual part in the work. For Gabriel is interpreted, "the Strength of God." By the strength of God, then, was He to be announced Who was coming as the God of strength, and mighty in battle, to put down the powers of the air^s.

^a 2 Cor. vi. 16.

^r St. Cyril, Catech., Lect. xii.

^s St. Gregory, in Cat. Aur.

Was sent from God :—The heavenly spirits visit us, not as it seems fit to them, but as the occasion conduces to our advantage, for they are ever looking upon the glory and fulness of the Divine wisdom. Hence it is said, *the Angel Gabriel was sent from God*¹.

To a Virgin :—What! doubt ye, or refuse ye to believe, the travail of a Virgin, whereas ye ought rather to believe that it was fitting that so God should be born Man. For this also receive ye to have been foretold by the Prophet².

A Virgin espoused :—That the Devil might be ignorant of the advent of the Son of God³.

To a man whose name was Joseph :—A powerful witness of her purity is adduced, her husband, who might both have been indignant at the injury and have revenged the dishonour, if he had not acknowledged the mystery⁴.

Of the house of David :—It may be asked why the genealogy of Christ is traced through Joseph? We reply, that it is not usual to trace genealogies from women; and that Joseph and Mary were of the same tribe and house⁵.

And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

Far different, then, to the news formerly addressed to the woman, is the announcement now made to the Virgin. In the former, the cause of sin was punished by the pains of childbirth; in the latter, through glad-

¹ St. Basil, Cat. Aur.

² Isa. vii. 14; St. Matt. i. 23. St. Augustine, Of Faith in things not seen.

³ Origen; "quoting the saying of St. Ignatius, Ep. ad Eph. c. 19. The opinion of St. Ignatius was, that the Devil may have known from the prophecy of Isaiah (vii. 14) that the Messiah now expected was to be born of a virgin; he saw that the Son of Mary was some great personage; he heard Him called the Son of God (St. Matt. iii. 17) at His baptism. But Mary was espoused to Joseph, how, then, could her Son be born of a virgin?"—Bishop of Lincoln *in loc.*

⁴ St. Ambrose, Cat. Aur.

⁵ St. Jerome (in Bp. of Lincoln's Commentary).

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ness, sorrow is driven away. Hence the Angel not unaptly proclaims joy to the Virgin, saying, *Hail*^a.

And it is well said, "full of grace," for to others, grace comes in part; into Mary at once the fulness of grace wholly infused itself. She truly is full of grace through whom has been poured forth upon every creature the abundant rain of the Holy Spirit. But already He was with the Virgin Who sent the Angel to the Virgin. The Lord preceded His messenger, for He could not be confined by place Who dwells in all places^b.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

She wondered at the new form of blessing, unheard of before, reserved for Mary alone^c.

If Mary had known that similar words had been addressed to others, such a salutation would never have appeared to her so strange and alarming^d.

But he who earns favours in the sight of God has nothing to fear. Hence it follows

And the Angel said unto her, Fear not, Mary: for thou hast found favour with God.

But how shall any one find it except through the means of his humility. For God giveth grace unto the humble^e.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS.

While the expectation of childbirth strikes a woman with terror, the sweet mention of her offspring calms her—as it is added, *And thou shalt call His name Jesus*. The coming of the Saviour is the banishing of all fear^f.

He was called Jesus, not of men, but distinctly by the Angel, not coming on his own authority, but as sent by the power of God; who said to Joseph, "Fear

^a St. Greg. Nyss., Cat. Aur.

^b St. Jerome, Cat. Aur.

^c St. Ambrose, Cat. Aur.

^d Origen, Cat. Aur.

^e St. James iv. 6;

1 Pet. v. 5; St. Chrysostom, Cat. Aur.

^f St. Greg. Nyss., Cat. Aur.

not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus:" and straightway he adds the reason of this name, "for He shall save His people from their sins^s." Consider how He could have a *people*, who was not yet born, unless He was in being before He was born. And this the Prophet says in His Person, "From the bowels of My mother hath He made mention of My Name^h," because the angel foretold that He should be called Jesusⁱ.

He shall be great,

It was said also of John, that "he shall be great^k," not of him indeed as of a great man, but of Christ, as of the great God^l.

See the greatness of the Saviour, how it is diffused over the whole world. God up to heaven, see there how He has filled the heavenly places; carry thy thoughts down to the deep, behold, there too He has descended. If thou seest this, then, in like manner, beholdest thou fulfilled in very deed these words—*He shall be great^m.*

And shall be called the Son of the Highest. And the Lord God shall give unto Him the throne of His Father David.

To make the Virgin mindful of the Prophets, he says this, *the Lord God shall give unto Him the throne of His Father David*, that she might know clearly, that Who is to be born of her is that very Christ, Whom the Prophet promised should be born of the seed of Davidⁿ.

Our Lord sat not on the earthly throne of David^o, His kingdom having been transferred to Herod. The *throne of David* is that on which our Lord reigned His spiritual kingdom, which should never be destroyed. Hence it follows,

Mat. i. 21. ^h Isa. xlix. 1. ⁱ St. Cyril, Catech., Lect. xi.

Mat. i. 15. ^k St. Ambrose, Cat. Aur. ^l Origen, Cat. Aur.

^s of Antioch, Cat. Aur.

^m See St. Cyril, p. 447.

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And He shall rule over the house of Israel for ever; and of His kingdom there shall be no end^p.

Now he assigns to the present house of Jacob all those who were of the number of the Jews that believed on Him. For as Paul saith^q, "They are not all Israel which are of Israel, but the children of the promise are counted for the seed^r."

It was Mary's part neither to refuse belief in the Angel, nor too hastily take unto herself the divine message. How subdued her answer is, compared with the words of the Priest.

Then said Mary to the Angel, How shall this be?— Zacharias answers "Whereby shall I know this^s?" He refuses to believe that which he says he does not know, and seeks in it some still further authority for belief. She avows herself willing to do that which she doubts not will be done, but how, she is anxious to know. Mary had read, "Behold she shall conceive, and bear a son^t." She believed therefore that it should be, but how it was to take place she had never read, for even to so great a Prophet this had not been revealed. So great a mystery was not to be divulged by the mouth of man, but of an Angel^u.

And the Angel answered and said unto her, the Holy Ghost shall come upon thee.

As if he said, Seek not for the order of nature in things which transcend and overpower nature. Dost thou say, *How shall this be, seeing I know not a man?* Nay, rather shall it happen to thee for this very reason, that thou hast never known a husband. For if thou hadst, thou wouldst not have been thought worthy of the mystery; not that marriage is unholy, but virginity more excellent^x.

And the power of the Highest shall overshadow thee:

Because the Incorporeal Light was within her to be

^p St. Basil, Cat. Aur.

^q Rom. ix. 6, 8.

^r St. Chrys., Cat. Aur.

^s St. Luke i. 18.

^t Isa. vii. 14; A. V. "a virgin."

^u St. Ambrose, Cat. Aur.

^x St. Chrysostom, Cat. Aur.

made corporeal, to her, who conceived the incorporeal for corporality, it is said, *the power of the Highest shall overshadow thee*; i.e., the Incorporeal Light of the Divine Nature shall in thee take the corporeal substance of human nature⁷.

Therefore also that Holy Thing which shall be born of thee shall be called the Son of God.

We confess that which then was taken up from Mary to be of the nature of man and a most real body, the very same also according to nature with our own body. For Mary is our sister, seeing we have all descended from Adam⁸.

Hence also St. Paul says, "God sent forth His Son, born" (not by a woman, but) "of a woman^a." For the words "by a woman" might convey only a mere passing expression of birth; but when it is said, "of a woman," there is openly declared a communion of nature between the son and the parent^b.

Observe how the Angel has declared the whole Trinity to the Virgin, making mention of the Holy Spirit, the Power, and the Most High, for the Trinity indivisible^c.

That Holy Thing.

No one of the Saints can equal Him concerning whom this is written. For we, though we are made holy, yet are not born holy, because by the mere constitution of a corrupt nature we are tied and bound, and we should say with the Prophet, "Behold I was born in wickedness, and in sin hath my mother conceived me^d." But He only is truly born holy, Who, in order that He might get the better of that same constitution of a corruptible nature, was not conceived in this manner^e.

And behold thy cousin Elizabeth.

When Jesus and John were relatives; and Christ,

Gregory Mor., on Job xxvii. 22.

ur.

of Antioch, Cat. Aur.

ob xxviii. 19.

^a Gal. iv. 4; E. V. "made."

^d Ps. li. 5.

^e St. Athanasius,

^b St. Basil.

^c St. Gregory

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our High Priest as well as our King, was connected with the Priestly as well as with the Royal race^f.

She hath also conceived a son in her old age, and this is the sixth month with her who was called barren.

The Angel, when he announced the hidden mysteries to the Virgin, that he might build up her faith by an example, related to her the conception of a barren woman^g.

For with God nothing shall be impossible.

For the Lord of Nature can do all things as He will, Who executes and disposes all things, holding the reins of life and death^h.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the Angel departed from her.

Behold now the humility, the devotion of the Virgin. She calls herself His handmaid, who is chosen to be His mother, so far was she from being exalted by the sudden promise. At the same time also, by calling herself handmaid, she claimed to herself in no other way the prerogative of such great grace than that she might do what was commanded her. For about to bring forth One meek and lowly, she was bound herself to shew forth lowlinessⁱ.

There are fools who say, Could not the wisdom of God any otherwise set men free, than by taking man's nature upon Him, and being born of a woman, and suffering all those things at the hands of sinners? To whom we say, He could, assuredly, but were He to do it in any other manner, He would in like manner be displeasing unto your folly. For were He not to appear unto the eyes of sinners, assuredly His eternal light, which is seen through the inner eyes, would not be able to be seen by polluted minds. But now, because He hath deigned in a visible form to admonish

^f Greg. Naz., in Bp. of Lincoln's Commentary. ^g St. Ambrose, Cat. Aur. ^h St. Chrysostom, Cat. Aur. ⁱ St. Ambrose, Cat. Aur.

s, that He may prepare us for things invisible, He is displeasing unto the covetous because He hath not body of gold: He is displeasing unto the unchaste because He was born of a woman: He is displeasing unto the proud because He patiently endured insults: He is displeasing to them of soft lives because He was put to the torture of the Cross: He is displeasing unto the fearful because He died.

And, in order that they may not seem to defend their own vices, they say that this is displeasing to them, not in a man, but in the Son of God. For they understand not what is the Eternity of God, which assumed to Itself human nature, and what that very human creature, which, by the changes which it underwent, was being recalled unto its ancient stedfastness, that so we might learn, by the teaching of the Lord Himself, that the weaknesses, which, by committing sin, we have gathered around us, can, by acting aright, be healed. For it was shewn unto us, unto what filthy man by his own fault had arrived, and out of what frailty by the Divine help he is set free. Therefore the Son of God assumed unto Himself man, that therein suffered the things which belong unto man. His medicine for man is so great, as that thought cannot reach unto it.

For what pride can be healed, if it be not healed by humiliation of the Son of God? What covetousness can be healed, if it be not healed by the poverty of the Son of God? What wrath can be healed, if it be healed by the long-suffering of the Son of God? Ungodliness can be healed, if it be not healed by the love of the Son of God? Finally, what fearfulness can be healed, if it be not healed by the Resurrection body of Christ the Lord? Let the race of man take hope, and learn to know its own nature; let it know how great a place it has in the works of God. Despise not yourselves, ye men; the Son of God took upon Him the nature of a man. Despise not yourselves, ye women; the Son of God was born of a woman.

Yet love not the things of the flesh. For in the Son of God are we "neither male nor female¹." Love not the things of time, for if it were well to love them, the manhood which the Son of God took upon Himself would love them.

All this exhortation, which is now everywhere preached, everywhere reverently received, which heals every soul that obeys, would not be in human affairs, unless all those things had been done, at which men most foolish are displeased. Whom doth corrupt boasting deign to imitate, that so it may be led unto the partaking of virtue, if it blush to imitate Him, of Whom, before He was yet born, it was said, *He shall be called the Son of the Most High*, and Who now, throughout all the nations (as no one can deny) is called the Son of the Most High. If we think much of ourselves, let us deign to imitate Him Who is called the Son of the Most High: if we think little of ourselves, let us dare to follow fishermen and publicans who followed Him. O Medicine, that provideth for all, that restraineth all swelling things, that restoreth all things that are wasting away, that cutteth off all things needless, and guardeth all things needful, that reneweth all things that be lost, and correcteth all things that be amiss! Who now shall set himself up against the Son of God? Who despair of himself, for whom the Son of God willed to be made so low? Who shall judge a blessed life to stand in those things which the Son of God hath taught us are to be despised? To what adversities shall he give way, who believes that man's nature in so great persecutions was guarded in the Person of the Son of God? Who shall think that the Kingdom of God is shut against him, who understands that publicans and harlots followed the Son of God? From what going astray shall not he be free who looks into and loves and follows the actions and sayings of that Manhood, wherein the Son of God rendered Himself unto us as an ensample of life²?

¹ Gal. iii. 28.

² St. Augustine, *On the Christian Conflict*.

ST. MARK'S DAY.

THE EPISTLE.

EPHESIANS iv. 7—16.

“Unto every one of us is given grace,” &c.

Unto every one of us is given grace, according to the measure of the gift of Christ.

Mark what Paul saith; he does not say, “according to the faith of each,” lest he should throw those who have no large attainments into despondency. But what saith he? *According to the measure of the gift of Christ.* The chief and principal points of all he saith^a, Baptism, the being saved by faith, the having God for our Father, our all partaking of the same Spirit, these are common to all. If, then, this or that man possesses any superiority in any spiritual gift, grieve not at it, since his toil is also greater. He that had received the five talents, had five required of him; whilst he that had received the two, brought only two, and yet received no less a reward than the other.

According to the measure of the gift of Christ. This means, “not according to our merit,” for then would no one have received what he has received; but we have all received of the free gift.

Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto men^b.

^a See the preceding verses, 4—6.

^b The Prophet saith in the Psalm, “Thou hast received gifts among men,” (LXX., E. V. “for men;”) “whereas the Apostle saith, *He gave gifts unto men.* The one is the same as the other.” St. Chrys. Compare St. John iii. 35; xiii. 3; xvi. 16.

As though he had said, Why art thou high-minded? the whole is of God^c.

Let it not move us that the Apostle, making mention of that testimony [of the Psalm], saith not, "Thou hast received gifts in men;" but, *He gave gifts unto men*. For he, with apostolical authority, hath spoken this according to the faith that the Son is God with the Father. For in respect of this he hath *given gifts unto men*, sending them the Holy Spirit, which is the Spirit of the Father, and of the Son. But forasmuch as the selfsame Christ is understood in His Body, which is the Church, doubtless He hath Himself also received gifts in men. Now Christ hath gone up on high^d, and sitteth on the right hand of the Father: but if He were not also here on the earth, He would not thence have cried, "Saul, Saul, why persecutest thou Me^e?" When the Same saith Himself, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me^f," why do we doubt that He receiveth in His members, the gifts which the members of Him receive^g?

Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended, is the same also that ascended far up above all heavens, that He might fill all things.

By the lower parts of the earth, he means "death," according to the notions of men; as Jacob, "Then shalt thou bring down my grey hairs with sorrow to the grave^h;" and as in the Psalms, "lest I be like them that go down into the pitⁱ." Why does he descant on this region here, and of what captivity does he speak? Of that of the devil; for He took the tyrant captive, the devil, I mean, and death, and the curse, and sin. Behold His spoils and His trophies!

He descended, saith Paul, into the lower parts of the

^c St. Chrysostom.

^d St. Mark xvi. 19.

^e Acts ix. 4.

^f St. Matt. xxv. 40.

^g St. Augustine on Ps. lxxviii.

^h Gen. xlii. 38.

ⁱ Ps. cxliii. 7.

earth, beyond which there are none other: and He ascended up far above all things, to that place, beyond which there is none other. This is to shew His Divine energy and supreme dominion. For indeed even of old had all things been filled.

And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.

Here Paul goes on to shew further His providential care and His wisdom, and seems to say, "He who had wrought such things as these, who had such might, and who refused not to go down even to those lower parts for our sakes, never would He have made these distributions of spiritual gifts without a purpose.

First, he says, *Apostles*, for these had all gifts; secondarily, *Prophets*, for there were some who were not indeed Apostles, but Prophets, as Agabus; thirdly, *Evangelists*, who did not go about anywhere, but only preached the Gospel, (or perhaps by Evangelists he meant those who wrote the Gospel); *Pastors and Teachers*, those who were entrusted with the charge of a whole nation. However, it is not possible from this passage to frame the subordination and precedence, but from another Epistle. *He gave*, saith Paul; thou must not say a word to gainsay it.

For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.

Perceive ye the value and the dignity of the office? Each one edifies, each one perfects, each one ministers.

Till we all come to^k the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

By stature here he means perfect knowledge; for as a man will stand firmly, whereas children are carried about and waver in mind, so is it also with the faithful.

To the unity, saith he, *of the faith.*

^k Margin.

That is, until we shall be shewn to have all one faith; for this is *unity of faith*, when we shall all be one, when we shall all alike acknowledge the common bond. Till then thou must labour to this end, if for this thou hast received a gift, that thou mightest edify others. Look well that thou overturn not thyself by envying another. God hath honoured thee, and ordained thee, that thou shouldest build up another. Yea, for in this work was the *Apostle* engaged; and in this work was the *Prophet* prophesying and persuading, and the *Evangelist* preaching the Gospel, and for this were the *Pastor and Teacher*: all had undertaken one common work. For tell me not of the difference of the spiritual gifts; all had one work. Now when we shall all alike believe, then there shall be unity; for that this is what he calls *a perfect man*, is plain.

That we be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

For this cause, he would say, are there so many workmen, that the building may not be shaken, may not be *carried about*, that the stones may be firmly fixed. *Carried about*, saith he, *with every wind*. He continues the figure, to point out in how great peril doubting souls are. *With every wind*, saith he, *by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive*. The word *sleight* expresses the act of gamesters. Such are the *crafty*, whenever they lay hold on the simple.

But speaking the truth in love, we may grow up into Him in all things, which is the Head, even Christ: from whom (that is, from Christ) the whole body fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

Paul expresses himself with great obscurity, from his desire to utter everything at once. What he means, however, is this. In the same way as the spirit, or vital principle, which descends from the brain, communicates the sensitive faculty which is conveyed through the nerves, not simply and in the same measure to all the members, but according to the proportion of each member; to that which is capable of receiving more, more; to that which is capable of receiving less, less, (for this is the root or source, viz. the spirit;) so also is Christ. For the souls of men being dependent on Him as members, His provident care, and supply of the spiritual gifts according to a due proportion in the measure of every single member, effects their increase. And wherefore doth he add, *in love*? Because in no other way is it possible for that spirit to descend. For just as, should the hand happen to be torn from the body, the spirit which proceeds from the brain looks for the limb in coherence, and if it finds it not, does not issue forth from the body, and pass on and go out to the hand, but if it finds it not in its place, does not touch it [nor animate the severed member]; so also will it be here if we be not bound together *in love*. All these expressions he uses as tending to humility. For what, he seems to say, if this or that man receives more than another? He has received the same Spirit, sent forth from the same Head, effectually working in all alike, communicating itself to all alike.

Fittingly joined together and compacted.

That is, having great care and pains bestowed upon it; for the body is not put together at random, but with exceeding art and nicety, since if it gets out of place, it no longer is. Thus must each [member] not only be united to the body, but also occupy his proper place, since, if thou shalt transgress this, thou art not united to it, neither dost thou receive the Spirit. Dost thou not see, that in those dislocations of the bones

which take place by accident, when a bone gets out of its proper place and occupies that of another, how it injures the whole body, and sometimes will produce death; while sometimes, being no longer worth preserving, men will cut it off, and leave a void in its place, because everywhere what is in excess is an evil. And so again in the elements; if they were to lose their proper proportion, and be in excess, the whole system would be impaired. This is the meaning of the being *fitly joined together and compacted*.

Consider, then, of how vast importance it is, that each should remain in his own proper place, and not encroach on another wherewith he has no concern. Thou puttest the members together, He supplieth them from above. For as there are in the body recipient organs, as we have seen, so is it with the Spirit, the source being from above. For example, the heart, the liver, the spleen, and other organs, are recipients each of its proper supplies, some of one thing, some of another, but all these have their source from the brain; so God, highly honouring man, and being unwilling to be far from him, hath made Himself the source of his dependence, but hath constituted fellow-workers with Himself, and some He hath appointed to one office, and some to another. For example, the Apostle is the most vital vessel of the whole body, receiving everything from Him. Thus He maketh eternal life to run throughout the body to all, as it were through veins and arteries of the Word. The Prophet foretells things to come, whilst He alone ordereth the same; the Apostle again puts the bones together, but He alone supplies them with life, for the *perfecting of the Saints, and for the work of the ministry*.

Love builds up, and makes men cleave one to another, and be fastened and fitted together.

If, therefore, we desire to partake of that Spirit which is from the Head, let us cleave one to another. For

there are two kinds of separation from the body of the Church; the one, when we wax cold in love; the other, when we dare to commit things unworthy of our belonging to that body; for in either way we cut ourselves off from *the fulness of Christ*. But if we are appointed to build up others also, what shall not be done to them who not only build not but are even first to make division? Nothing so avails to divide the Church as love of authority; nothing so provokes God's anger as the division of the Church. Yea, though we have achieved ten thousand glorious acts, yet shall we, if we cut to pieces the fulness of the Church, suffer punishment no less sore than they who mangled His Body. For this indeed was brought to pass for the benefit of the world, even though it was done with no such intention; whereas that produces no advantage in any case, but the injury is excessive. These remarks I am addressing not to the governors only, but also to the governed. Now a certain holy man¹ said what might seem to be a bold thing, yet nevertheless he spoke it out. He said that not even the blood of martyrdom can wash out this sin. For tell me, for what dost thou suffer as a martyr? Is it not for the glory of Christ? Thou, then, that yieldest up thy life for Christ's sake, how dost thou lay waste the Church for whose sake Christ yielded up His life? Hear what St. Paul saith, "I am not worthy to be called an Apostle, because I persecuted the Church of God, and wasted it^m." This injury is not less than that received at the hands of enemies; nay, indeed, it is far greater. For that, indeed, renders her more glorious, whereas this, the being warred against by her own children, disgraces her even in the face of her enemies. Because it seems to them a great mark of hypocrisy that those who have been born in her, and nurtured in her bosom, and have

¹ St. Cyprian. See Gospel for 17th Sunday after Trinity, vol. ii, p. 252.

^m See 1 Cor. xv. 9; Gal. i. 13.

learned her secrets, that these should of a sudden change, and do her enemies' work.

Let these remarks be taken as addressed to those who give themselves indiscriminately to such as divide the Church. For if, on the one hand, these persons have doctrines contrary to ours, then, on that account, it is not right to mix with them: if, on the other hand, they hold the same opinions, the reason for not mixing with them is greater still. And why so? Because then the disease is from lust of authority. Know ye not what was the fate of Korah, Dathan, and Abiram^a? Of them only, did I say? Was it not also of them that were with them? What wilt thou say? Shall it be said, "Their faith is the same, they are orthodox as well as we?" If so, why then are they not with us? There is "one Lord, one Faith, one Baptism." If their cause is right, then is ours wrong; if ours is right, then theirs is wrong. Dost thou think this enough, tell me, to say that they are orthodox? Is, then, the appointment of clergy^o past and done away? And what is the advantage of all things else, if this be not strictly observed? For, as we must needs contend for the Faith, so must we for this also. For if it is lawful for any one, according to the phrase of them of old, "to fill his hands^p," and to become a priest, let all approach to minister. In vain has this altar been raised, in vain the fulness of the Church built up, in vain the number of the priests. Let us annihilate them all and destroy them. God forbid! ye will say. How say ye "God forbid," when the very things are

^a Here also see St. Cyprian, as above.

^o At this time there were two orthodox successions in Antioch,—that of Paulinus and Evagrius, who were successively representatives of the old line which the Arians had dispossessed; and that of Meletius and Flavian, being the Arian succession conformed to orthodoxy. The schism was terminated A.D. 392.

^p Exod. xxix. 9. Our translation has, Thou shalt consecrate Aaron and his sons; the margin gives the natural rendering, *Thou shalt fill the hands of Aaron.*

taking place? I speak and testify, not looking to mine own interest, but to your salvation. But if any one be indifferent, he must see to it himself. If these things are a care to no one else, yet are they a care to me. "I planted," saith St. Paul, "Apollos watered, but God gave the increase^a." How shall we bear the ridicule of the Greeks? For if they reproach us on account of our heresies, what will they not say of these things? If they have the same doctrines, if the same mysteries, wherefore does a ruler in one church invade another? "See ye," say they, "how all things among the Christians are full of vain-glory? and there is ambition among them, and hypocrisy." "Strip them," say they, "of their numbers, cut out the disease, the corrupt multitude, and they are nothing." Would ye have me tell what they say of our city, how they accuse us on the score of our easy compliances? "Any one," say they, "that chooses, may find believers, he can never be at a loss for them." Oh what a sneer is that: what a disgrace are these things!

And yet the sneer is one thing, the disgrace is another. If any among us are convicted of deeds the most disgraceful, and are about to meet with punishment, great is the alarm, great is the fear on all sides, lest he should start away, people say, and join the other side. Yea, let such an one start away ten thousand times, and let him join them. And I speak not only of those who have sinned, but if there be any one free from imputation, and he has a mind to depart, let him depart. I am grieved at it, and bewail and lament it, and am out to the very heart, as though I were being deprived of one of my own limbs; and yet I am not so grieved as to be compelled to do anything wrong through such fear as this.

We have no dominion over your faith^r, beloved, nor command we in these things as your lords and masters. We are appointed for the teaching of the word, not for

^a 1 Cor. iii. 6.

^r 2 Cor. i. 24.

power, nor for absolute authority. We hold the place of counsellors to advise you. The counsellor speaks, not forcing the hearer, but leaving him full master of his choice upon what is said; in this case alone is he blameable, if he fail to speak. For this cause do we say these things, do we assert these things, that it may not be in your power in That Day to say, "No one told us, no one explained it to us, we were ignorant, we thought it was no sin at all." Therefore I assert and protest, that to make a schism in the Church is no less an evil than to fall into heresy*.

Him which is the Head even Christ.

Let us reverence our Head; let us reflect of what a Head we are the Body,—a Head, to Whom all things are put in subjection.

Let us feel awed at the closeness of our relation; let us dread lest any one should be cut off from this Body, lest any one should fall from it, lest any one should appear unworthy of it. If one were to place a diadem about our head, a crown of gold, should we not do everything we could that we might seem worthy of the lifeless jewels? But now it is not a diadem that is placed about our head, but, what is far greater, Christ is made our very Head, and we pay no regard to it. Angels reverence that Head, and Archangels, and all those Powers above; and shall we, which are His Body, be awed neither on the one account nor the other? Where, then, shall be our hope of salvation? Conceive to yourself the Throne, the royal Throne; conceive the immensity of the privilege. This, at least if we chose, might more avail to startle us, yea, even than hell itself. For, even though hell were not, that we should be honoured with so vast a privilege, and should be found base and unworthy of it, what torment, what punishment must not this carry with it? Think near Whom thy Head is seated, on Whose right hand He is placed! Yes, the Head Itself is far above

* St. Chrys. *in loc.*

all principality, and power, and might. Yet is the Body of this Head trampled upon by the very devils. Nay, God forbid it should be thus; for, if it be thus, such a body can be a body no longer.

However, since our discourse is concerning the Lord's Body, come, and let us turn our thoughts to That which was crucified, which was nailed, which is sacrificed. If thou art the Body of Christ, bear the Cross, for He bore it: bear the spitting, bear the buffeting, bear the nails. Such was that Body, that Body was sinless: He "did no sin," it saith, "neither was guile found in His mouth^t." His hand did everything for the benefit of them that needed, His mouth uttered not a word of those things which are not convenient. He heard the cry, "Thou hast a devil," and He answered nothing.

Further, since our discourse is concerning This Body, as many of us as partake of that Body and taste of that Blood, consider that we are partaking of that which is in no wise different from that Body, nor separate, as regards participation; that we taste of that Body which sitteth above, that is adored by angels, that is next to the Power that is incorruptible. Alas! how many ways to salvation are open to us! He hath made us His own Body, He hath imparted to us His own Body, and yet not one of these things turns us away from what is evil. Oh the darkness, the depth of the abyss, the apathy! "Set your affections," saith Paul, "on things above, where Christ sitteth on the right hand of God^u." And after this, some set their affections upon money, others are carried captive by their passions!

Do you not see, that even in our own body, when any part is superfluous and useless, it is cut off, it is cut away? It is of no use that it has belonged to the body, when it is mutilated, and mortified, and decayed, and is, moreover, detrimental to the rest. Let us not,

^t 1 Pet. ii. 22.

^u Col. iii. 2, 1.

then, be too confident, because we have been once made members of this Body. If this body of ours, which is but a natural body, nevertheless suffers amputation, what dreadful evil shall it undergo, if the moral principle should fail? When the body partakes not of this natural food, when the pores are stopped up, then it mortifies; when the ducts are closed, then it is palsied. So is it with us also when we stop our ears, our soul becomes palsied; when we partake not of the Spiritual Food, when, as corrupt humours, evil dispositions impair us, all these things engender disease, dangerous disease, disease that wastes. And then there will be need of that fire, there will be need of the cutting asunder. Christ cannot endure that we should enter into the bride-chamber with such a body as this. If He led away, and cast out the man that was clothed in filthy garments, what will He not do to the man who attaches filth to the Body; how will He not dispose of him?

I observe many partaking of Christ's Body lightly and heedlessly, and rather from custom and form, than consideration and understanding. When, saith a man, the holy season of Lent sets in, whatever a man may be, he partakes of the Mysteries, or when the day of the Lord's Epiphany comes. And yet this does not make a fit time for approaching. For it is not the Epiphany, nor is it Lent, that make people fit to approach, but it is sincerity and purity of soul. With this, approach at all times; without it, never. "For as often," he saith, "as ye do this, ye do shew the Lord's death^{*}," i. e. ye make a remembrance of the salvation that has been wrought for you, and of the benefits which I have bestowed. Consider those who partook of the sacrifices under the old Covenant, how great abstinence did they practise? How did they not conduct themselves? What did they not perform? They were always purifying themselves. And dost thou,

* See 1 Cor. xi. 26.

when thou drawest nigh to a Sacrifice, at which the very angels tremble, dost thou measure the matter by the revolutions of seasons; and how shalt thou present thyself before the Judgment-seat of Christ, thou who presumest upon His Body with polluted hands and lips? Thou wouldest not presume to kiss a king with an unclean mouth, and dost thou kiss the King of Heaven with an unclean soul? It is an outrage. Tell me, wouldest thou choose to come to the Sacrifice with unwashen hands? No, I suppose not. But thou wouldest rather choose not to come at all, than come with soiled hands. And then, scrupulous as thou art in this little matter, dost thou come with soiled soul, and thus dare to touch It? and yet the hands hold It but for a time, whereas into the soul It is received entirely. What, do ye not see the holy vessels so thoroughly cleansed all over, so resplendent? Our souls ought to be purer than they, more holy, more brilliant than they. And why so? Because those vessels are made so for our sakes. They partake not of Him that is in them, they perceive Him not. But we do;—yes, verily. Now then, thou wouldest not make use of a soiled vessel, and dost thou approach with a soiled soul? Observe the vast inconsistency. At the other times ye come not, no, not though often ye are clean; but at Easter, however flagrant an act ye may have committed, ye come. Oh! the force of custom and of prejudice. In vain is the daily Sacrifice, in vain do we stand before the Altar; there is no one to partake. These things I am saying, not to induce you to partake anyhow, but that ye should render yourselves worthy to partake. Art thou not worthy of the Sacrifice, nor of the participation? If so, then neither art thou of the prayer. Thou hearest the herald, standing and saying, “As many as are in penitence, all depart.” As many as do not partake are in penitence. If thou art one of those that are in penitence, thou oughtest not to partake; for he that par-

takes not, is one of those that are in penitence. Why then does he say, "Depart, ye that are not qualified to pray," whilst thou hast the effrontery to stand still! But no, thou art not of that number, thou art of the number of those who are qualified to partake, and yet art indifferent about it, and regardest the matter as nothing.

Look, I entreat: a Royal Table is set before you Angels minister at that Table, the King Himself is there, and dost thou stand still and gape? Are thy garments defiled, and yet dost thou make no account of it?—or are they clean? Then fall down and partake. Every day He cometh in to see the guests and converseth with them all. Yes, at this moment is He speaking to your conscience; "Friends, why stand ye here, not having on a wedding garment?" He saith not, "Why didst thou sit down?" no, before he saith down, He declared him to be unworthy so much as to come in. He saith not, "Why didst thou sit down to meat?" but, "Why comest thou in?" And these are the words that He is at this very moment addressing to one and all of us that stand here with such shameless effrontery. For every one that partaketh not of the Mysteries, is standing here in shameless effrontery. It is for this reason, that they which are in sins are first of all put forth; for just as when a master is present at his table, it is not right that those servants who have offended him should be present, but they are sent out of the way; just so also here when the Sacrifice is brought forth, and Christ, the Lord's Sheep is sacrificed; when thou hearest the words, "Let us pray together," when thou beholdest the curtains drawn up then imagine that the heavens are let down from above, and that angels are descending.

As then it is not meet that any one of the uninitiated be present, so neither is it that one of them that are Initiated, and yet at the same time defiled. Tell me, suppose any one were invited to a feast, and wer

to wash his hands, and sit down, and be all ready at the table, and after all refuse to partake; is he not insulting the man who invited him? were it not better for such an one never to have come at all? Now it is just in the same way that thou hast come here. Thou hast sung the hymn with the rest, thou hast declared thyself to be of the number of them that are worthy, by not departing with them that are unworthy. Why stay, and yet not partake of the Table? "I am unworthy," thou wilt say. Then art thou also as unfit for that communion thou hast had in the prayers. For it is not by means of the offerings only, but also by means of those canticles that the Spirit descendeth all around. Do we not see our own servants, first scouring the table with a sponge, and cleaning the house, and then setting out the entertainment? This is what is done by the prayers, by the cry of the heralds. We scour the Church, as it were, with a sponge, that all things may be set out in a pure Church, that there may be neither spot nor wrinkle⁷. Unworthy, indeed, both our eyes of these sights, and unworthy our ears to hear! If so much as a beast, it is said, touch the mountain, it shall be stoned⁸. Thus, then, they were not worthy so much as to set foot on it, and yet afterwards they both came near, and beheld where God had stood. And thou mayest, afterwards, come near, and behold; when, however, He is present, depart. Thou art no more allowed to be here than the Catechumen is. For it is not at all the same thing never to have reached the Mysteries, and when thou hast reached them, to stumble at them, and despise them, and to make thyself unworthy of this thing. One might enter upon more points, and those more awful still; not however to burden your understanding, even these will suffice. They who are not brought to their right senses with these, certainly will not be with more.

⁷ Eph. v. 27.⁸ Exod. xix. 13.

That I may not then be the means of increasing your condemnation, I entreat you not to forbear coming, but to render yourselves worthy both of being present, and of approaching. Tell me, were any king to give command and to say, "If any man does this, let him keep away from my table;" say, would ye not do all ye could to be admitted? He hath invited us to Heaven, to the Table of the great and wonderful King, and do we shrink and hesitate, instead of hastening and running to it? And what then is our hope of salvation? We cannot lay the blame on our weakness; we cannot on our nature. It is indolence, and nothing else, that renders us unworthy.

So far have I spoken of myself. But may He that pricketh the heart, He that giveth the spirit of compunction, pierce your hearts, and plant the seed in the depth of them, that so through His fear ye may conceive, and bring forth the spirit of salvation, and come near with boldness. For "thy children," it is said, "shall be like the young olive plants round about thy table^a." O, then, let there be nothing old, nothing wild, nothing unkindly, nothing harsh. For of such sort are the young plants that are fit for fruit, for the beautiful fruit, fruit, I mean, of the thriving olive-tree. And thriving they are, so as all to be round about the table, and come together here, not heedlessly, or listlessly, but with fear and reverence. For thus shall ye behold with confidence even Christ Himself in heaven, and shall be counted worthy of that Heavenly Kingdom, which may God grant we may all attain, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honour, now and ever, and for ages of ages. Amen^b.

^a Ps. cxxviii. 3.

^b St. Chrysostom.

THE GOSPEL.

ST. JOHN XV. 1—11.

“I am the true Vine,” &c.

I am the true Vine.

The Lord, my brethren, in this place of the Gospel, calling Himself the Vine, and His Disciples the branches, saith it in regard that He is the Head of the Church, and we His members, He, “the Mediator between God and men, the Man Christ Jesus^c.” For vine and branches are of one nature; and therefore, being God, of which nature we are not, He was made Man, to the intent that in Him our human nature should be the Vine, that so it should be possible for us men also to be the branches of that Vine. What meaneth, then, *I am the true Vine*? Surely, in adding the word *true*, He could not mean to refer this to the literal vine, from which this similitude is taken? For He is called *Vine* by similitude, not in strictness of speech, just as He is called Sheep, Lamb, Lion, Rock, Cornerstone, and other such like; and the *true* things here are rather the objects themselves, from which these same metaphorical, not literal, appellations are derived. Yea, but He saith, *I am the true Vine*, to distinguish Himself from that to which it is said, “How art thou turned into bitterness, O strange vine^d!” For how should that be the *true vine*, which, when one “looked that it should bring forth grapes,” bore thorns.

I, saith He, *am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.*

Are Husbandman and Vine one? Nay; and therefore that Christ is the Vine, is in that regard in which

^c 1 Tim. ii. 5.^d Jer. ii. 21, (not E. V.).^e See Isa. v. 4, and St. Matt. vii. 16.

He saith, "My Father is greater than I¹;" while in regard that He saith, "I and My Father are One²," He, too, is the Husbandman. And not such as they are, who, by working from without, lend their ministry; but such, that He also giveth the increase from within. "For neither is he that planteth anything, neither he that watereth; but He that giveth the increase, even God³." Yea, but Christ is assuredly God, because "the Word was God⁴," whence He and the Father are One; and though "the Word was made flesh⁵," which once He was not, yet He remains what He was. And, in fact, when speaking of the Father as the Husbandman, He had said, that He taketh away the unfruitful branches, but *purgeth* the fruitful, *that they may bear more fruit*, He straightway shews that He doth Himself also purge the branches, saying, *Now ye are clean, because of the word which I have spoken to you*. Lo He, too, doth purge the branches; which is the office of the Husbandman, not of the Vine; He, who maketh even branches to be His workmen. For though they do not give the increase, yet they bestow some help, but not of their own; for, *Without Me, saith He, ye can do nothing*. Hear their own confession; "But what is Apollos? but what is Paul? Ministers, by whom ye believed, and according as God hath given to each one. I have planted, Apollos watered." Therefore this also, according "as God hath given to each one;" not then of his own. But that which follows, "God gave the increase;" this indeed He doth, not by them, but by Himself; this exceedeth man's low estate, exceedeth the high estate of angels, and pertaineth to none soever but the Husbandman, the Trinity. *Now ye are clean*; clean, to wit, and to be made clean. For were they not clean, they could not have borne fruit; and yet every one *that beareth fruit, the Husbandman purgeth, that he*

¹ St. John xiv. 28.² Ibid. x. 30.³ 1 Cor. iii. 5-7.⁴ St. John i. 1.⁵ Ibid. 14.

may bear more fruit. He bears fruit, because he is clean; and *that he may bear more fruit, he is purged still.* For who in this life is so clean, that he does not need to be cleansed more and more? Where, "If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness¹;" yes, to cleanse the clean, i.e. the fruitful, that they may be the more fruitful, the more they be clean.

Now ye are clean because of the word which I have spoken unto you. Why saith He not, Are clean because of the Baptism wherewith ye are washed, but, *Clean because of the word which I have spoken unto you,* but because in the water also it is the word that cleanseth? Take away the Word, and what is the water but water? The word is added to the element, and it becomes a Sacrament, itself, as it were, a visible word. As indeed He had said this also when He washed the disciples' feet: "He that is washed, needeth not save to wash his feet, but is clean every whit^m." Whence hath water this so great virtue, to touch the body and wash the heart, but by the word doing it, not because it is spoken, but because it is believed? For in the word itself, the passing sound is one thing, the abiding virtue another. This, saith the Apostle, is "the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvationⁿ." Whence in the Acts of the Apostles we read, "Purifying their heart by faith^o:" and in his Epistle blessed Peter saith, "So Baptism doth also now save us: not the putting away the filth of the flesh, but the interroga-

¹ 1 St. John i. 8, 9.

^m St. John xiii. 10.

ⁿ Rom. x. 8—10.

^o Acts xv. 9.

tion^p of a good conscience^q." This is the word of faith which we preach, by which^r, without doubt, Baptism itself is consecrated that it should have power to cleanse. For Christ, the Vine with us, the Husbandman with the Father, "loved the Church, and gave Himself for it:"—read the Apostle, and see what he goes on to say:—"that He might sanctify her, cleansing her with the laver of water by the word^s." The cleansing, therefore, could by no means be ascribed to the fluid unstable element, were there not added, "by the word." This word of faith avails so much in the Church of God, that through her^t, believing, offering, blessing, baptizing, it cleanseth the meanest babe, although not as yet able with the heart to believe unto righteousness. All this is done *through the word*, of which the Lord saith, *Now are ye clean, because of the word which I have spoken unto you.*

Abide in Me, and I in you. Not so do they abide in Him, as He in them. Of both these things, the benefit is not to Him, but to them. For so are the branches in the Vine, that they confer not upon the Vine, but of it receive whereby they live; whereas so is the Vine in the branches, that it ministers vital aliment to them, not takes it of them. And therefore the benefit both to have Christ abiding in them, and to abide in Christ, is to the disciples, not to Christ. For the branch being cut off, another can sprout from the living root; but that which is cut off, without the root cannot live.

As indeed He goes on to say, *As the branch cannot*

^p E. V., "answer." ^q 1 Pet. iii. 21. ^r "By what word?"
By the Name of the Father, and of the Son, and of the Holy Ghost."
—St. Chrysostom. ^s Eph. v. 25, 26.

^t Comp. Ep. 98, § 5. "Infants are offered to receive spiritual grace not so much by those in whose hands they are borne, albeit by them also if they be good and faithful men, as by the whole society of saints and believers. . . . The Universal Mother, the Church which is of the saints, doeth this; for the whole Church beareth all, and beareth them severally."

bear fruit of itself, except it abide in the vine ; no more can ye, unless ye abide in Me. A great commendation of grace, my brethren : He instructs the hearts of the humble, obstructs the mouths of the proud. Let those look here and answer Him, if they dare, who, "being ignorant of the righteousness of God, and going about to establish their own, have not submitted themselves to the righteousness of God."^v Let those answer Him that please themselves, and fancy that to do good works they have no need of God. Do they not "resist" this "truth, men of corrupt minds, reprobate concerning the faith"^v ; who answer and speak iniquity, saying, We have it of God that we are men, of ourselves that we are righteous ?

The Truth contradicts you, and saith, *The branch cannot bear fruit of itself, except it abide in the Vine.* He that thinks to bear fruit of himself, is not *in the Vine* ; he that is not *in the Vine*, is not in Christ ; he that is not in Christ, is not a Christian.

Again and again consider what the Truth yet further saith : *I, saith He, am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit.* He adds not, "for without Me ye can do little ;" but, *ye can do nothing.* Be it little then, or be it much, without Him it cannot be done, without Whom can nothing be done. Because though if the branch bear little, the Husbandman purgeth it that it may bear more, yet, except it remain *in the Vine*, and live by the root, it cannot bear any fruit, how much or how little soever, of itself. But although Christ would not be the Vine except He were man ; yet this grace He would not bestow upon the branches, except He were also God. Because, however, while there can be no life without this grace, yet death is in the power of free-will, therefore He saith, *If a man abide not in Me, he is cast forth as a branch, and is withered : and men gather them, and cast*

^v Rom. x. 3.^v 2 Tim. iii. 8.

them into the fire, and they are burned. So, then, the wood of the Vine is the more contemptible, if it abide not in the Vine, the more glorious it is if it do abide: for, in fact, as the Lord saith by the prophet Ezekiel*, the wood of the vine being cut off is profitable for no uses of the husbandman, is had in no account for the works of the carpenter. One of these two is fit for the Vine-branch, either the Vine or the fire; if it be not in the Vine, it shall be in the fire; therefore, *that* it may not be in the fire, let it be in the Vine.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. For, abiding in Christ, how can they wish anything but what befits Christ? how can they wish anything while abiding in the Saviour, but what is not alien from salvation? It is one thing that we wish because we are in Christ, another that we wish because we are in this world. Thus, sometimes from our abiding in this world, the thought steals into our minds to ask that which we know not to be inexpedient for us. But God forbid it should be done for us if we abide in Christ, Who doeth, when we ask, only that which is expedient for us. Abiding, therefore, in Him, while His words abide in us, we shall ask what we will, and it shall be done for us. For if we ask, and it be not done, the thing we ask is not such as comes of our abiding in Him, nor of His words abiding in us; but is only of lust, and weakness of the flesh, which is not in Him, and in which His words abide not. For of course we reckon among His words the prayer which He taught us, wherein we say, "Our Father, which art in heaven." From the words and from the sense of this prayer let us not depart in our petitions, and whatsoever we ask, it shall be done for us. For then may His words be said to abide in us, when we

* Ezek. xv. 2—5.

† St. Matt. vi. 9—13. See St. Cyril of Alexandria on Prayer and the answer to Prayer, at the end of this volume.

do the things He commanded, and love the things He promised; **but** when His words abide in the memory, and are not found in the life, the branch is not reckoned to be in the Vine, because it draws not life from the root.

The Saviour, commending to His disciples more and more, as He speaks to them, the grace by which we are saved, saith, *Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. The branch, as I have already said above, cannot bear fruit of itself.* If herein is God the Father glorified that we bear much fruit, and be made Christ's disciples, let us not ascribe this to our own glory as if we had it of ourselves. For His is this grace, and therefore in this not ours, but His is the glory. Whence also in another place, having said, "Let your light so shine before men, that they may see your good works;" lest they should think the good works their own, He presently added, "and glorify your Father which is in heaven^{*}." For herein is our Father glorified, that we bear much fruit, and be made Christ's disciples. By Whom are we made so, but by Him Whose mercy prevented us? "For we are His workmanship, created in Christ Jesus unto good works^{*}."

As the Father, saith He, hath loved Me, so have I loved you: continue ye in My love.

Continue, saith He, in My love. How shall we continue? Hear what follows: *If, saith He, ye keep My commandments, ye shall continue in My love.* In saying, *Continue in My love*, it does not appear what love He meant, whether that by which we love Him, or that by which He loves us, yet it is decided by the word preceding. Namely, He had said, *I also have loved you*; to which words He forthwith subjoined, *Continue ye in My love*; consequently, in that love with which He loved us. What meaneth then, *Continue ye in My love*, but, *Continue ye in My grace*?

* St. Matt. v. 16.

* Eph. ii. 10.

And what meaneth, *If ye keep My commandments, ye shall abide in My love*, but, From ~~this~~ ye shall know that in My love wherewith I love you, ye shall abide, if ye shall keep My commandments? Not therefore that He may love us, do we first keep His commandments; but, except He love us, we cannot keep His commandments. This is the grace which is open to the humble, hidden from the proud.

And what is that which He says next? *Even as I have kept My Father's commandments, and abide in His love*. Clearly here also by this love of the Father He means that with which the Father loveth Him. For He had said, *As the Father hath loved Me, so have I loved you*; and to these words subjoined those, *Abide ye in My love*; doubtless that with which I have loved you. Therefore in saying also of the Father, *I abide in His love*, of course it must be taken to be that love with which the Father hath loved Him. But are we to understand it here also to be grace, wherewith the Father loves the Son, just as it is grace wherewith the Son loves us, seeing we are sons by grace, not by nature, whereas the Only-Begotten is so by nature, not by grace? Or must this also in the Son Himself be referred to the Man? Yes, surely. For in saying, *As the Father hath loved Me, so have I loved you*, He betokens the grace of the Mediator. Now He is "Mediator between God and men," not in that He is God, but in that He is "the Man, Christ Jesus^b." And unquestionably it is in regard that He is Man, that we read of Him, "And Jesus increased in wisdom and stature, and in favour with God and man^c." In this regard, therefore, we can rightly say, that albeit human nature pertaineth not to the nature of God, yet to the Person of the Only-Begotten Son of God, human nature doth pertain by grace, and grace so great, that none can be greater, none equal. For no merits preceded that suscepcion of the

^b 1 Tim. ii. 5.

^c St. Luke ii. 52.

Manhood, but with that susception began all Christ's merits. The Son, therefore, continueth in the love wherewith the Father loved Him, and so hath kept His commandments. For "what is man^d," even that Man, save only as taken into God? For "the Word was God^e;" the Only-Begotten, Co-eternal with Him that begat; but, in order that a Mediator might be given to us by ineffable grace, "the Word was made flesh, and dwelt in us^f."

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

And what is Christ's joy in us, but that He deigns to rejoice on our account? and what is our joy, which He says shall be full, but to have fellowship with Him? He had perfect joy on our account, when He rejoiced in foreknowing and predestinating us; but that joy was not in us, because then we did not exist; it began to be in us when He called us. And this joy we rightly call our own, this joy wherewith we shall be blessed; which is begun in the faith of them who are born again, and shall be fulfilled in the reward of them who rise again^g.

^d Ps. viii. 4. ^e St. John i. 1, ^f Ibid. 14. ^g St. Augustine.

ST. PHILIP AND ST. JAMES' DAY.

THE EPISTLE.

ST. JAMES i. 1—12.

“James, a servant of God.”

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Wide and widely spread is the working of the Evil One, who darteth forth manifold excitements of the spirit, and these sometimes small, sometimes very great: but the small ones despise for their littleness; to the great ones, in proportion to their exceeding greatness, submit. Where the hurt is small, there is no need of impatience; but where the hurt is greater, then the medicine of patience is the more necessary for the hurt. Let us, therefore, strive to endure those things which are inflicted by the Evil One, that the rival zeal of our patience may mock the zeal of our adversary. But if there be some things which we ourselves bring upon ourselves, either through imprudence or even of our own accord, let us undergo with equal patience those things which we impute to ourselves. And if there be some things which we believe to be inflicted by the Lord, to whom can we render our patience better than to the Lord? Nay, He teacheth us to rejoice moreover and to be glad, in that we are thought worthy of Divine chastisement. “As many

as I love," saith He, "I chasten^a." Oh! blessed is that servant, on whose amendment the Lord is bent; with whom He deigneth to be angry; whom He deceiveth not by hiding His admonitions from him! On every side, therefore, we are bound to the duty of exercising patience. Because, wherever we come in the way either of our own sins, or the snares of the Evil One, or the admonitions of the Lord, great is the reward of this duty, to wit, our happiness. For whom hath the Lord called happy save those which are patient, when He saith, "Blessed are the poor in spirit, for theirs is the kingdom of heaven^b"? Surely no one is "poor in spirit," except he be humble. And who can be humble except he be patient? because no one can abase himself without patience first, to bear the very act of abasement.

By whose rules, save those of Patience, is charity instructed, that chief mystery of the Faith, that treasure of the Christian name which the Apostle commendeth with all the power of the Holy Spirit? "Charity," saith he, "suffereth long;" therefore she useth patience. She "is kind:" Patience doeth no unkindness. She "crieth not:" this, indeed, properly belongeth to Patience. She "savoureth not of wantonness:" she hath derived her modesty from patience. She "is not puffed up, doth not insult;" for this belongeth to Patience. And she "seeketh not her own," since she offereth up her own, so she may profit another. Nor is she "easily provoked;" for otherwise what would she have left for Impatience to do? Wherefore, saith he, "Charity beareth all things, endureth all things;" that is, because she is patient. With good cause, therefore, she shall "never fail^c;" for all things shall be cleared away, brought to a close. Tongues, knowledge, prophecies, are exhausted: Faith, hope, charity abide; Faith, which the patience of Christ hath produced. Hope, which the patience of man

^a Rev. iii. 19.^b St. Matt. v. 3.^c 1 Cor. xiii. 4—13.

waiteth for ; Charity, which Patience accompanieth, God being its Master ^d.

Let patience have her perfect work.

Having, dearest brethren, diligently weighed both the benefits of patience, and the evils of impatience, let us hold fast in all observance that patience through which we abide in Christ, in order that we may be able to come with Christ to God ; patience, plenteous and manifold, not curtailed in a scanty course, nor straitened by contracted bounds ^e.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. (Behold how quickly Solomon received, because he asked what he ought ^f.) *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.*

Some one may seek to know how it comes that they who pray are not heard ? To which we must answer, that whoso sets about seeking in the right way, omitting none of those things which avail to the obtaining of our requests, shall really receive what he has prayed to be given to him. But if a man turns away from the object of right petition, and asks not as it becomes him, he does not ask. And therefore it is, that when he does not receive, as is here promised, there is no falsehood. For so also when a master says, "Whoever will come to Me, he shall receive the gift of instruction," we understand it to imply a person going in real earnest to a master, that he may zealously and diligently devote himself to his teaching. Hence James says, "Ye ask and receive not, because ye ask amiss ^g," namely, for the sake of vain pleasures. But some one will say, Nay, when men ask to obtain Divine knowledge, and to recover their virtue, they do not obtain

^d Tertullian, on Patience.

^e St. Chrys.; St. Matt. vii. 7, 9.

^f St. Cyprian, Treat. xi.

^g St. James iv. 3.

To which we must answer, that in such case they sought not to receive the good things for themselves, but that thereby they might reap praise^b.

If also any one, from indolence, surrenders himself to his desires, and betrays himself into the hand of his enemies, God neither assists him nor hears him, because by sin he has alienated himself from God. It becomes, then, a man to offer whatever belongs to him, but to cry to God to assist him. Now we must ask for the Divine assistance not slackly, nor with a mind *wavering* to and fro, because such a one will not only not obtain what it seeks, but will the rather provoke God to anger. For if a man standing before a prince has his eye fixed within and without, lest perchance he should be punished, how much more before God ought he to stand watchful and trembling? But if when awakened by sin you are unable to pray steadfastly to the utmost of your power, check yourself, that when you stand before God you may direct your mind to Him. And God pardons you, because, not from indifference but infirmity, you cannot appear in His presence as you ought. If, then, you thus command yourself, do not depart until you receive. For whenever you ask and receive not, it is because your request was improperly made, either without faith, or lightly, or for things which are not good for you, or because you left off praying^c.

Let not that man think that he shall receive anything of the Lord.

A double-minded man is unstable in all his ways.

Cast away from thyself double-mindedness; be not in any wise two-minded in asking of God; say not, how can I ask of God, and obtain it, when I have sinned so much against Him? Nay, but rather turn with thy *whole heart* to the Lord, and ask of Him without hesitation, and thou shalt feel the abundance of His mercy. For He is not like men, who remember injuries; but

^b Origen, Cat. Aur., in Luke xi.

^c St. Basil, Cat., in Luke xi.

if thou doubtest in thy heart, thou wilt receive nothing from Him, for they who *doubt* concerning God, are the *double-minded* men, and obtain none of their requests[†].

Let the brother of low degree rejoice in that he is exalted ; but the rich, in that he is made low ; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his ways.

Seest thou how the Divine laws everywhere pronounce blessed none of the rich, or of the well-born, or of the possessors of glory, but those who have gotten hold of virtue. For what is required of us is, that in everything we do or suffer, the fear of God should be the foundation : and if you implant this as the root, not merely will ease, and honour, and glory, and attention, germinate fruits that shall be pleasurable to thee ; but hostilities also, and calumnies, and contempt, and disgrace, and torments, and all things without exception. And just as the roots of trees are bitter, and yet they produce our sweetest fruits, so, verily, godly sorrow will bring us an abundant pleasure. They know, who have often prayed with anguish, and shed tears, what gladness they have reaped ; how these purged the conscience, how they rose up with favourable hopes.

If, then, thou desirest joy, seek not after riches, nor bodily health, nor glory, nor power, nor luxury, nor sumptuous tables, nor vestures of silk, nor choice lands, nor houses splendid and conspicuous, nor any other thing of that sort ; but pursue the wisdom which is according to God, and take hold of virtue ; and then nought of the things which are present, or which are expected, will be able to sadden thee. Why do I say sadden ? Verily, the things that make others sad, will prove to thee an accession of pleasure. For scourges,

[†] The Shepherd of Hermas, ix., Mandates, from Bp. Wordsworth.

and death, and losses, and slanders, and the being evil entreated, and all such things, when they are brought upon us for God's sake, and spring from this root, will bring into our souls much pleasure. For no one will be able to make us miserable, if we do not make ourselves so; nor, on the other hand, blessed, if we do not make ourselves so, following up the grace of God¹.

Blessed is the man that endureth temptation^m: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

We must endure and persevere, dearest brethren, that, being admitted to the hope of truth and liberty, we may come even unto truth and liberty itself: for that we are Christians, is a ground of faith and hope; but there is need of patience, that hope and faith may be able to attain unto their fruit. For we follow not present glory, but future; as Paul the Apostle admonishes us and says, "We are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for itⁿ." Wherefore waiting and patience are necessary, that we may fulfil that which we have begun to be, and that what we believe and hope for, we may, when God gives it, receive. Finally, in another place, the Divine Apostle instructs and teaches the righteous and them that exercise good works, and that lay up for themselves heavenly treasures in the increase of the Divine usury, to be patient likewise, thus saying, "Wherefore, while we have time, let us do good unto all men, especially unto them who are of the household of Faith. But let us not faint in well-doing; for in due season we shall reap, if we faint not^o." He ad-

¹ St. Chrysostom, Statues, xviii.

^m For, *Blessed is the man that endureth temptation*, as reconciled with the Prayer, "Lead us not into temptation." See a Sermon of St. Cyril of Alexandria, on the latter words, at the end of this volume.

ⁿ Rom. viii. 24, 25.

^o Gal. vi. 10, 9.

monishes that no man through impatience faint in doing good; that no man, either called aside or overcome by temptations, desist in the middle path of praise and glory, and the things that have been done be lost, in that those which had been begun cease to be brought to perfection. As it is written, "The righteousness of the righteous shall not deliver him in the day of his transgression"; and again, "Hold that which thou hast, that another take not thy crown." This voice admonishes us to persevere in patience and strength, so that he who now presses unto the crown with praise near to time, may become crowned through the continuance of patience².

[*Account of the martyrdom of St. James the Apostle, who is called the Lord's brother, and was the first Bishop of Jerusalem, and Author of this Epistle.*]

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

The Church was delivered over to the Apostles, and especially to James, the Lord's brother, who was surnamed the Just, by one consent, from the Lord's time even to our own. James was the name of many besides him; but this man was holy, even from his mother's womb. He drank no wine, nor strong drink; neither did he eat any living thing; the razor came not on his head; he anointed not his body with oil, nor indulged in the luxury of the bath. He alone had leave to enter into the Holy Place; his garment being not of woollen stuff, but of linen. So he used to go alone into the Temple, and was found continually kneeling on his knees, and praying for the forgiveness of the people; insomuch that his knees became hard, even as a camel's knees, because he was continually kneeling,

² Ezek. xxxiii. 12.

¹ Rev. iii. 11.

³ St. Cyprian, Treat. xi.

worshipping God, and praying for the forgiveness of the people. Wherefore, by reason of his exceeding righteousness, he was called Dicæas and Oblias, which mean, being interpreted, the Just Man, and the Defender of the People, as the Prophets declare concerning him.

It came to pass that certain of the seven sects of the people enquired of him, how Jesus was the Door? And he said, that this Jesus was the Saviour; whence some believed that Jesus was the Christ. Now the sects, whereunto the afore-mentioned persons belonged, believed neither in the Resurrection, nor that Christ should come hereafter to render unto every man according to his works. But all who believe, believed through James. So when many of the Rulers also believed, there arose a disturbance of the Jews, and Scribes, and Pharisees, saying, "There is danger, lest all the people look to Jesus as the Christ." And when they were come together, they said unto James; "We pray thee, stop this people, for they have been deceived with regard to Jesus, as if He indeed were the Christ. We pray thee, therefore, persuade all persons concerning Jesus, when they are come together on the day of the Passover. And this we pray, because that all will be persuaded of thee; inasmuch as we and all the people bear witness to thee, that thou art a Just Man, and no respecter of persons. Do thou then persuade the multitude not to be deceived concerning Jesus; for also we and all the people are readily persuaded of thee. Do this therefore; stand upon the pinnacle of the Temple, that thou mayest be conspicuous from on high, and that thy words may be well heard by all the people. For by reason of the Passover all the tribes are assembled, together with the Gentiles also." So the aforementioned Scribes and Pharisees set James upon the pinnacle of the Temple, and cried unto him, and said: "Thou Just Man, of whom we ought all to be persuaded, the people is deceived, and followeth after Jesus which was cruci-

fied ; do thou therefore declare unto us, how Jesus is the Door." And he answered with a loud voice, and said : " Why ask ye me concerning Jesus the Son of Man ? Behold, He sitteth on the right hand of Great Power, and He shall come hereafter upon the clouds of heaven *." And when many were fully convinced, and believed on the testimony of James, and cried, " Hosanna to the Son of David," then came again those same Scribes and Pharisees, and said among themselves, " We have done ill, in that we have afforded such testimony to the Name of Jesus. Come, let us go up, and cast him down, that the people may be afraid, and not believe his words." So they cried aloud, saying, " Oh ! oh ! the Just One also hath been deceived !" And they fulfilled the word which is written in the Book of Esaias : " Let us away with the Just One ; because he is displeasing unto us ; wherefore they shall eat of the fruit of their deeds." Then went they up and cast down the Just One, and said one to another, " Let us stone James the Just." And they began to cast stones at him, because that after he was cast down, he died not, but turned and fell upon his knees, saying, " O Lord God, Father, forgive them ; they know not what they do." But while they were thus casting stones at him, one of the Priests, of the sons of Rechab, the son of Rechabeim, who have the witness of Jeremy the Prophet, cried out, saying, " Cease ye ; what are ye doing ? Behold this Just Man prayeth for you." And one of them, of the company of the Fullers, took the board with which he was wont to press the clothes, and struck therewith the head of the Just One ; and thus James bore witness to the Truth, even to martyrdom. And they buried him in that place ; and his monument doth still remain hard by the Temple. This man became a true witness and martyr, both to Jews and Gentiles, that Jesus is the Christ †.

* St. Matt. xxiv. 30.

† Eusebius. From " Records of the Church," No. xi.

THE GOSPEL.

ST. JOHN xiv. 1—14.

“Let not your heart be troubled,” &c.

We must lift ourselves up, my brethren, to God with greater intentness, that as the words of the holy Gospel have now sounded in our ears, we may also in whatever sort be able to take them in with the mind. For the Lord Jesus saith, *Let not your heart be troubled: believe^a in God, believe also in Me.* That they might not as men fear death, and therefore be troubled, He consoles them, assuring them that He is also God. *Believe*, saith He, *in God, and believe in Me.* For it follows, that if *ye believe in God*, ye ought also to *believe in Me*; which would not follow if Christ were not God. *Believe in God*, and believe in Him to Whom it is nature, not robbery, to be equal with God^x; for “He emptied Himself,” yet not losing the form of God, but “taking the form of a servant.” Ye fear death for this form of a servant: *Let not your heart be troubled*, the form of God shall raise that to life again.

But what is this that follows? *In My Father's house are many mansions*, but that they were also afraid for themselves? Wherefore it was meet to be said to them, *Let not your heart be troubled.* For which of them would not be afraid when to Peter, the more confident and forward, it was said, “the cock shall not crow until thou hast denied Me thrice^y.” As if then they must perish from Him, with good reason were they troubled: but when they are told, *In My Father's house are many mansions; if it were not so, I would have told you. I go^z to prepare a place for you;* they are refreshed from their perturbation, assured and

^a E. V., *ye believe.*^x Phil. ii. 6, 7.^y St. John xiii. 38.^z St. Aug. gives, “that I go.”

confident that even after perils of temptations they shall dwell where Christ is, with God. For albeit one be stronger than another, one wiser than another, one more righteous than another, one holier than another; *in the Father's house are many mansions*: none of them shall be estranged from that house, where there shall be a mansion for each according to his deserving. True, they all equally receive that "penny" which the Householder commands to be given to all them which have wrought in the vineyard^b; in that making no distinction who have laboured less and who more; by which penny of course is signified eternal life, where none lives more than other, because living hath no diverse measure in eternity. But the *many mansions* signify the diverse dignities of merits in the one life eternal. For "there is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead^c." As the stars, the saints have allotted to them diverse mansions of diverse glory. As those in the firmament, so they in the kingdom: but as touching the one penny, none is separated from the kingdom; and so shall "God be all in all^d;" that, since God is love, by love it shall come to pass, that what they severally have shall be common to all. For so is each one himself the haver, when he loves in the other what himself hath not. So shall there not be any invidiousness of unequal glory, since the unity of charity shall reign in all.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

In some sort Christ prepares the mansions (or dwellings) by preparing dwellers for the dwellings. For, in fact, seeing He hath said, *In My Father's house are many mansions*, what take we the House of God to

^b St. Matt. xx. 9, 10.^c 1 Cor. xv. 41, 42.^d Ibid. 28.

be but the Temple of God? But what that is, let the Apostle be interrogated and make answer: "The Temple of God is holy, which Temple ye are^e." This is also the kingdom of God, which the Son is to deliver to the Father; whence saith this same Apostle, "The beginning, Christ; afterward, they that are Christ's at His coming: then the end, when He shall have delivered up the kingdom to God, even the Father^f;" i.e. whom He hath redeemed by His Blood, He shall have delivered up to His Father for beholding Him also. This is the kingdom of heaven, of which it is said, "The kingdom of heaven is like to a man which sowed good seed in his field^g." Now the good seed, these are the children of the kingdom: and albeit now they have the tares mixed with them, the King Himself in the end shall send His angels, "and they shall gather out of His kingdom all offences. Then shall the righteous shine as the sun in the kingdom of their Father^h." Now it is already called the kingdomⁱ, though as yet it is in process of being called together. But it doth not yet reign, this same kingdom; consequently it is in such sort a kingdom already, that, when from it all offences shall be gathered, then it shall come to be a kingdom; so as to have not only the name, but also the power of reigning. For to this kingdom, standing at the right hand, it shall be said in the end, "Come ye blessed of My Father, receive ye the kingdom^k;" i.e. ye who were a kingdom, yet did not reign, come, reign; that what ye were in hope, ye may be able also to be in reality. This house, therefore, of God, this temple of God, this kingdom of God, and kingdom of heaven, is yet in building, yet in fashioning, yet in preparing, yet in being gathered together.

But what meaneth it, that to prepare it He went away, since doubtless we are that which He was to

* 1 Cor. iii. 17.

^b Ibid. 38—43.

^f Ibid. xv. 23, 24.

^h Ibid. vi. 10.

^g St. Matt. xiii. 24.

^k Ibid. xxv. 34.

prepare? which thing He will not do if He leave us? I take Thy meaning, Lord, as I am able; in truth Thou signifiest this, that, in order to the preparing of these mansions, "the just" must "live by faith". For he that is "absent from the Lord", hath need to live by faith, because by this he is prepared for the beholding of the seen reality. For, "Blessed are the pure in heart, for they shall see God"; and, "By faith He purifieth their hearts". Now the faith by which they who shall see God have their hearts purified while they are absent from the Lord, believes what it does not see; for if thou seest it is not faith. In believing, he is gathering merit; in seeing, he is paid his reward. Then let the Lord go and prepare a place; go, that He be not seen; be hidden, that He may be believed on. For then hath one a place in preparing, if he be living by faith. Believed, let Him be desired, that desired, He may be had: the desire of love is the preparing of a mansion. So, Lord, prepare that which Thou preparest; for Thou preparest us for Thee, and Thee for us, since Thou preparest a place both for Thee in us, and for us in Thee. For Thou hast said, "Abide in Me, and I in you". In what degree each shall be partaker of Thee, one less, another more, this shall be the diversity of rewards in proportion to the diversity of merits; this shall be the multitude of mansions, according to the inequality of the dwellers therein, who nevertheless all alike have eternity of life and endlessness of bliss. What meaneth it that Thou goest? What meaneth it that Thou comest? If I understand Thee aright, neither whence Thou goest nor whence Thou comest, departest Thou: Thou goest by being unseen, comest by appearing. But unless Thou abide by ruling that we may make progress in well living, how shall

¹ Rom. i. 17.

² Acts xv. 9.

³ 2 Cor. v. 6, 8.

⁴ St. Matt. v. 8.

⁵ St. John xv. 4.

there be a place prepared where we may abide by enjoying?

And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest, and how can we know the way?

The Lord had said that they knew both, and this man saith they are ignorant of both; both the goal and the way of their going. But He knoweth not how to lie; therefore these did know, and knew not that they knew.

Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

Could His Apostles with whom He spake say to Him, "We know not Thee?" If they knew Him, and He is *the Way*, they knew *the Way*; if they knew Him, and He is *the Truth*, they knew *the Truth*; if they knew Him, and He is *the Life*, they knew *the Life*. Lo they are convicted of knowing that which they knew not that they knew¹.

No man cometh unto the Father but by Me.

He said before, "No one can come to Me, except the Father, which hath sent Me, draw Him²." He now says, *No one can come to the Father but by Me*, making Himself equal with the Father. *If ye had known Me, ye would have known My Father also.* They had known Him, but not rightly; but afterwards the Holy Spirit would come and give them true knowledge; and therefore He adds, *Hereafter³ ye shall know Him⁴.*

Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip?

To walk on the waves, to command the winds, to forgive sins, to raise the dead; these are the acts of God, and these acts were done by Christ in the pre-

¹ St. Augustine.
henceforth ye know Him.
of Lincoln's Commentary.

² St. John vi. 44.

³ E. V., *From*

⁴ St. Chrysostom, in the Bishop

sence of His disciples. He therefore reproves Philip, because he had seen Him do these mighty works by His own authority, and yet did not recognise the Divine Nature dwelling in Him Who had taken the nature of man ^u.

Philip sought the knowledge which is by sight, and since he thought that he had so seen Christ, he desired in like manner to see the Father; but Jesus sheweth him that he had not even seen Himself, and that if he did see Him aright (that is, as God), he would see the Father, Who is consubstantial with the Son.

He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father?

And yet there are some who, even after these words, separate the Father from the Son! What proximity dost thou require greater than this? Indeed, from this very saying some have fallen into the malady of Sabellius^z.

He that hath seen Me hath seen the Father; not that the Same was Father and Son, which thing the Catholic faith denies, but because the Son is co-equal with the Father. The reason why the Master reproved the disciple is, that He saw the heart of him that made this demand, *Shew us the Father*. For it was as if the Father were greater than the Son, that Philip desired to see Him; and thus he knew not the Son, than whom he believed there could be aught greater. To correct this Christ saith,

Believest thou not that I am in the Father, and the Father in Me?

Why wishest thou to discern a difference in Them

^u St. Hilary, *ibid*. ^z St. Chrysostom. The Sabellians (as also the Patripassians, or Monarchians) maintained that there was but one Person in the Godhead. Sabellius taught that the Word and Holy Spirit are virtues, emanations, or functions of the Deity. A similar (if not the same) heresy is in existence at the present time, founded on a misinterpretation of Col. ii. 9.

that are alike? Why desirest thou to know separately Them that are inseparable?⁷

The words that I speak unto you I speak not of Myself; seest thou the exceeding nearness and the proof of the one essence? but the Father that dwelleth in Me, He doeth the works.

How, beginning with words, doth He come to works? for that which naturally followed was that He should say, "The Father speaketh the words." But He putteth two things here, both concerning doctrine and miracles. Or it may have been because the words also were works^a. How then doeth the Father them? In another place He saith, "If I do not the works of My Father, believe Me not^a." How then saith He here that the Father doeth them? To shew that there is no interval between the Father and the Son. What He saith is this; "The Father would not act in one way, and I in another." Indeed, in another place both He and the Father work: "My Father worketh hitherto, and I work^b;" shewing in the first place the unvaryingness of the works of the Father and the Son, in the second the identity^c.

That the Father dwells in the Son, shews that He is not single, or solitary; that the Father works by the Son, shews that He is not different, or alien. As He is not solitary Who doth not speak from Himself, so neither is He alien or separable Who speaketh by Him. Having shewn, then, that the Father spoke and worked in Him, He formally states this union:

Believe Me, that I am in the Father, and the Father in Me; that they might not think that the Father worketh and speaketh in the Son, as by a mere agent or instrument, not by the unity of nature implied in His divine birth^d.

Or else believe Me for the very works' sake.

⁷ St. Augustine.
it is so."—St. Augustine.
^c St. Chrysostom.

^a "Then are words also works? assuredly
^a St. John x. 37. ^b Ibid. v. 17.
^d St. Hilary, Cat. Aur.

Ye have seen My miracles and all the proper signs of My Divinity ; works which the Father alone worketh, sins remitted, life restored, and the like^c.

Believe, then, for My works' sake, *that I am in the Father, and the Father in Me*; for were We separated We could not be working together^f.

And then He shews that He is able to do even greater things than these, and what was much more wonderful, able to give to others also to do greater things than these^g.

Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also ; and greater works than these shall he do ; because I go to My Father.

But what are these *greater works* ? Is it that the shadow of the Apostles, as they passed by, healed the sick ? It is indeed a greater thing that the passing of a shadow should heal, than the touch of the hem of a garment. Nevertheless, by *works* here our Lord refers to His words. For when He says, *My Father that dwelleth in Me, He doeth the works*, what are these *works* but the words which He spoke ? and the fruit of those words was their faith. But these were but few converts in comparison with what these disciples made afterwards by their preaching. They converted the Gentiles to the faith. Did not the rich man go away sorrowful from Christ's words ? and yet that which one did not do at His own exhortation, many did afterwards when He preached through the disciples. He did greater works when preached by the believing, than when speaking to men's ears.

Still these greater works He did by His Apostles, whereas He includes others besides them, when He says, *He that believeth on Me*. Are we not to reckon any one among the believers in Christ, who does not do *greater works* than Christ ? This sounds harsh if not explained. The Apostle says, "To him that believeth

^c St. Chrysostom, Cat. Aur.

^f St. Augustine, Cat. Aur.

^g St. Chrysostom.

on Him that justifieth the ungodly, his faith is counted for righteousness ^b." By this work, then, we shall do the works of Christ; the very believing in Christ being the work of Christ, for He worketh this in us, though not without us. Attend, then. *He that believeth on Me, the works that I do shall he do also.* First I do them, then he will do them: I do them that he may do them. Do what works but this, viz. that a man from being a sinner become just; which thing Christ worketh in us, though not without us. This, in truth, I call a *greater work* to do than to create the heaven and the earth; for heaven and earth shall pass away, but the salvation and justification of the predestinated shall remain. However, the angels in heaven are the work of Christ; shall he who worketh with Christ for his own justification do greater than these? Judge, any one, which be the greater work, to create the just, or to justify the ungodly. At least, if both be of equal power, the latter hath more of mercy. But it is not necessary to understand all the works of Christ, when He says, *greater works than these shall he do.* *These*, perhaps, refers to the works He had done that hour. He had then been instructing them in the faith, and surely it is a less work to preach righteousness, which He did without us, than to justify the ungodly, which He so does in us as that we do it ourselves. Great things truly did our Lord promise His people when He went to His Father.

And that no one might attribute the merit to himself, He shews that even these greater works were His own doing:—

And whatsoever ye shall ask in My Name, I will do it. Before it was ye shall do, now, I will do. As if He said, "Let not this appear impossible to you. He that believeth in Me will not be greater than I, but I shall do greater works than them now. Greater by him that believeth on Me than now by Myself, which will not be a failing, but a condescension.

^b Rom. iv. 5.

Whatsoever ye shall ask.

Then why do we often see believers asking and not receiving? Perhaps it is that they ask amiss. When a man would make a bad use of what he asks for, God in His mercy does not grant him it. Still, if God even in kindness often refuses the requests of believers, how are we to understand *Whatsoever ye shall ask in My Name, I will do it*? Was this said to the Apostles only? No. He says above, *He that believeth on Me, the works that I do shall he do also*; and if we go to the lives of the Apostles themselves, we shall find that he who "laboured more abundantly than they all," prayed that the messenger of Satan might depart from him, but was not granted his request^k. But attend; does not our Lord lay down a certain condition? *In My Name*, which is Christ Jesus. Christ signifies King; Jesus, Saviour. Therefore whatever we ask for that would hinder our salvation, we do not ask in our Saviour's Name. And yet He is our Saviour, not only when He does what we ask, but also when He does not. When He sees we ask anything to the disadvantage of our salvation, He shews Himself our Saviour by not doing it. The Physician knows whether what the sick man asks for is to the advantage or disadvantage of his health, and does not allow what would be to his hurt, though the sick man himself desires it, and looks to his final cure. And some things we may even ask in His Name, and He will not grant them us at this time, though He will some time. What we ask for is deferred, not denied^l. He adds,

That the Father may be glorified in the Son.

The Son does not do anything without the Father, inasmuch as He does it in order *that the Father may be glorified in Him*^m.

^l 1 Cor. xv. 10.

^k See 2 Cor. xii. 7—9.

See on this

subject St. Cyril, at the end of this volume.

^m St. Augustine, in Cat. Aur.

ST. BARNABAS THE APOSTLE.

FOR THE EPISTLE.

Acts xi. 22—30.

“Tidings of these things came unto the ears of the Church,” &c.

THE persecution that arose about Stephen turned out to be no slight benefit, as “to them that love God all things work together for good^a.” If the Jews had made it their express study how best to establish the Church, they would have done no other thing than this,—they dispersed the teachers. And some of them “were men of Cyprus, and Cyrene, which, when they were come to Antioch, spake unto the Grecians^b, preaching the Lord Jesus. And the hand of the Lord was with them,” (that is, they wrought miracles,) “and a great number believed, and turned unto the Lord^c.”

Then tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch.

What may be the reason that, when such a city received the word, they did not come themselves? Because of the Jews. But they send Barnabas. However it is no small part of the providential management even so that Paul comes to be there. It is both natural, and it is wisely ordained, that they are averse to him, and so that Voice of the Gospel, that Trumpet of Heaven, is

^a Rom. viii. 28.

^b See the Commentary on this verse by the Bishop of Lincoln; who understands these “Grecians” to be *Hellenists*, or *Greek-speaking Jews and proselytes*, not *Gentiles*, as in opposition to the Jews in the verse preceding. Compare Acts xv. 7.

^c Acts xi. 20, 21.

not shut up in Jerusalem. Do you mark how, on all occasions, Christ turns their ill dispositions to good account and the benefit of the Church? Of their hatred to the man, He availed Himself for the building up of the Church.

Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. He was a very kind man, and single-hearted, and considerate.

And observe how he looked not to his own interests, but hastened to Tarsus.

Then departed Barnabas to Tarsus, for to seek for Saul.

He came to the athletic wrestler, the general (fit to lead armies), the champion of single combat, the lion,—I am at a loss for words, say what I will,—the hunting-dog, killer of lions, bull of strength, lamp of brightness, mouth sufficing for a world.

And when he had found him, he brought him to Antioch.

Verily this is the reason why it was there they were appointed to be first called Christians, because Paul spent there so long a time!

And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch.

No small matter of praise to that city! This is enough to make it a match for all, that for so long a time it had the benefit of that mouth, it first, and before all others. Wherefore also it was there, in the first place, that men were accounted worthy of that name^d.

This dignity none of the cities throughout the world possesses, not even the city of Romulus herself! For this it can look in the face of all the world; for that love toward Christ, for that boldness and virtue.

^d St. Chrysostom on Acts.

In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Dost thou wish to hear of a different dignity and commendation belonging to this city? A grievous famine was approaching, and the inhabitants of Antioch determined, as far as each person had the means, to send relief to the Saints dwelling at Jerusalem. Behold a second dignity, charity in a time of famine! The season did not make them close, nor the expectation of that calamity make them fearful; but when others are apt to be scraping up what is not their own, then these distributed that which was their own, not merely to those who were near, but to those who were living afar off. Seest thou thus here the faith towards God, and the love towards their neighbour*?

[For a continuation of this Commentary, see that on the same passage in St. James' Day.]

THE GOSPEL.

ST. JOHN XV. 12—16.

“This is My Commandment,” &c.

This is My commandment, that ye love one another, as I have loved you.

What think we of this, my Brethren, that He here saith, *This is My commandment*; this, as if no other were His? Is His one only commandment this con-

* From St. Chrysostom's "Homilies on the Statues," delivered to the people of Antioch. Hom. xvii. § 9.

cerning the love wherewith we love one another? Is there not another greater commandment, that we love God? Or hath God given us commandments concerning love only, so that we need look for no others? Surely the Apostle commendeth to our regard three things, saying, "And now abideth faith, hope, charity, these three: but the greatest of these is charity^f." And though in charity, i.e. in love, those two precepts are shut up together; yet it is said to be *the greatest*, not the only one. Then concerning faith, how many things are commanded us, how many concerning hope! who is able to collect them all, who can suffice to enumerate them? Yea, but let us look at that saying of the same Apostle, "Love is the fulfilling of the Law^g." Then where love is, what can be wanting? Where it is not, what can be profitable? A demon believes, yet loves not; none loves that believes not^h. It is in vain, indeed, but yet it is possible, for him to hope for pardon who does not love; but none can despair that loves. Therefore, where love is, there of necessity is faith and hope; and where love of our neighbour, there is necessarily love of God likewise. For he that loveth not God, how can he love his neighbour as himself, seeing he does not love himself even? For, in fact, he is ungodly and unrighteous; now, "he that loveth unrighteousnessⁱ," does not at all love, but "hateth his own soul." This commandment therefore of the Lord let us hold, that we love one another, and whatever else He hath commanded, we shall do. Because, whatever else there is, we have it here. For this love is distinct from the love wherewith men, as men, love one another, since, on purpose to distinguish it, it is added, *As I have loved you*. Now to what end doth Christ love us, but that we may be able to reign with Christ? To this end, therefore, let us love one another, that we may distinguish our love from that of others, who do not to

^f 1 Cor. xiii. 13.^g Rom. xiii. 10.^h St. James ii. 19.ⁱ Ps. cxvi. LXX. and Vulg.

this end *love one another*, because they do not love at all. But they who *love one another* in order to the having God, they do *love one another*; therefore to *love one another*, they love God. This love is not in all men; few *love one another* to that end, "that God may be all in all^k."

Greater love hath no man than this, that a man lay down his life for his friends.

The fulness of love wherewith we ought to love one another, my dear brethren, the Lord hath here defined. He had said above, *This is My commandment, that ye love one another, as I have loved you*: to the which words He hath added these, *Greater love hath no man than this, that a man lay down his life for his friends*. The consequence of this is, that, as Christ laid down His life for us, so we also ought to lay down our lives for the brethren^l; loving one another as He hath loved us, Who for us laid down His life. For as saith also the Apostle Peter, "Christ suffered for us, leaving us an example, that we should follow His steps^m."

And let not this be taken as if it meant that it is possible for us to be on a par with the Lord Christ, if we be His martyrs (or witnesses) even unto blood. He had power to lay down His life, and to take it againⁿ; we cannot live as long as we wish, and must die, though we would not: He by dying presently slew death in Himself; we in His death are delivered from death: His flesh "saw no corruption^o;" ours after corruption shall in the end of the world by Him be clad with incorruption: He needed not us, that He should save us; we, without Him, can do nothing: He gave Himself to be the Vine^p to us branches; we, without Him, cannot have life^q. Lastly, albeit brethren die for brethren, yet unto remission of a brother's sins no martyr's blood is shed, which thing He did for

^k 1 Cor. xv. 28.
h. 21.

^l See 1 John iii. 16.
ⁿ St. John x. 18.

^o Acts ii. 31.

^m See 1 Pet.
^p Vitem.

^q Vitam.

us; not in this regard giving us an example that we should imitate, but a benefit for which we should be grateful. And while in loving one another as He loved us, we imitate Him with pious obedience, let us not by any audacity presume to compare ourselves to Him.

When the Lord Jesus, to enhance the love He shewed in dying for us, had said, *Greater love hath no man than this, that a man lay down his life for his friends*; then said He, *Ye are My friends, if ye do whatsoever I command you*. Great condescension! that while a good servant can be such only by doing his lord's commands, He would have His friends to be known by this, which is the proof that servants can give of their goodness!

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you.

Who can dare affirm or believe that any human being knows all things that the Only-Begotten Son hath heard of the Father: when even this is more than any man is able to conceive, namely, how He hears any Word from the Father, being Himself the Father's One and Only Word? Nay, saith He not some while after, but yet in this same discourse which He holds with His disciples after the Supper before His Passion, "I have many things to say unto you, but ye cannot bear them now?" How, then, are we to understand Him to have made known to His disciples *all things* that He has *heard of the Father*, when there are "many things" that He purposely leaves unsaid, because He knows they cannot bear them now? But the truth is, that what He is about to do He saith He has done, He "Who hath done the things that are future." For, just as He saith by the Prophet, "They pierced My hands and My feet," not, they will pierce: speaking of it as past, and yet predicting it as future: so likewise in this place He saith He hath made known

* St. John xvi. 12.

* Isa. xlv. 11, LXX.

* Ps. xxii. 16.

to His disciples all things which He knoweth that He will make known in that fulness of knowledge, of which the Apostle saith, "But when that which is perfect is come, then that which is in part shall be done away." For he saith there, "Now I know in part: but then shall I know even as also I am known; and now through a glass darkly: but then face to face^u." Thus also the same Apostle saith "we are saved by the laver of regeneration^v," who yet saith in another place, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it^w." Whence also his fellow-Apostle Peter saith, "In Whom, though now ye see Him not, ye believe; Whom when ye shall see, ye shall rejoice with joy unspeakable and full of honour: receiving the wages of your faith, even the salvation of your souls^x." If, then, now is the time of faith, and salvation of souls is the wages of faith, who can doubt that in "faith which worketh by love^y" we must pass the day, and at the end of the day receive the wages; not only "redemption of our body^z," of which the Apostle Paul speaks, but "also salvation of our souls," of which speaks the Apostle Peter? For of both these things the felicity at this present time and in this mortal state is rather had in hope than held in reality. But there is this difference, that our outward man, i.e. our body, is still undergoing corruption, while the inner man, i.e. the soul, is already "renewed day by day^a." Therefore, just as we look for future immortality of the flesh and salvation of our souls, albeit by reason of the pledge we have received thereof, we be said to be already saved; so must we hope for a future knowledge of all things that the Only-Begotten hath heard of the Father, albeit Christ saith that He hath caused this to have place even now.

^u 1 Cor. xiii. 10, 12.^v Tit. iii. 5.^w Rom. viii. 24, 25.^x 1 Pet. i. 8, 9.^y Gal. v. 6.^z Rom. viii. 23.^a 2 Cor. iv. 16.

Ye have not chosen Me, but I have chosen you. Thou mayest not say, I was elected because I already believed on Him. For if thou believedest on Him, then hadst thou chosen Him. But hear, *Ye have not chosen Me.* Thou mayest not say, Ere I believed, I already did good works, therefore was I elected. For how can there be any good work before faith, when the Apostle saith, "Whatsoever is not of faith, is sin ^b?" Then what are we to say at hearing, *Not ye have chosen Me*, but that we were evil, and were elected that we might be good through the grace of Him that elected us? For it is not grace, if merits had preceded: but it is grace; this therefore did not find, but made the merits.

I, saith He, have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain. Is not this fruit that of which He had already said, "Without Me ye can do nothing ^c?" He chose us therefore, and sent us that we should go and bring forth fruit; consequently, we had no fruit for which He should elect us. "That ye may go," saith He, "and bring forth fruit." We go that we may bring forth, and He is Himself the Way by which we go, in which He hath set us. Therefore, in all things His mercy preventeth us. *And that your fruit, saith He, should remain: that whatsoever ye shall ask the Father in My Name, He may give it you.* Let love, then, remain, for this is our fruit. Which love is now in longing, not yet in fulness; and by this very longing, whatsoever we ask in the name of the Only-Begotten Son, the Father giveth us. That, however, which is not expedient for our salvation to receive, we must not think we ask in the name of the Saviour: but we then ask in the Saviour's name, when the thing we ask has to do with our being saved ^d.

^b Rom. xiv. 23.^c St. John xv. 5.^d St. Augustine.

ST. JOHN BAPTIST'S DAY.

FOR THE EPISTLE.

ISAIAH xl. 1—11.

“Comfort ye, comfort ye, My people^a,” &c.

Be comforted, be comforted, My people, saith your God. Speak ye to the heart^b of Jerusalem, and cry unto her: since her wickedness is accomplished, her iniquity is pardoned^c: she hath received of the Lord's hand double for all her sins.

LXX. *Comfort ye, comfort ye My people, saith your God. Speak, ye priests, to the heart of Jerusalem, comfort ye her. . . .*

According to other interpreters, others are commanded that they should alike console the people of God and Jerusalem; according to the Hebrew, it is enjoined to the people itself to be comforted, and to speak to the heart of Jerusalem, and to cry unto it. To speak to the heart of Jerusalem is an idiom of the Scriptures. He who speaks to a mourner, and soothingly consoles, is said to speak to the heart^d. And the ground of consolation is the remission of sins; and the ground of remission, that she hath *received of the Lord's hand double for all her sins*. For “he who knoweth the will of the Lord, and sinneth, shall be beaten with many stripes^e.” And every one who has

^a The Scripture texts in this Epistle are as given by St. Jerome.

^b So margin E. V.

^c *dimissa*.

^d See Gen. xxxiv. 3,

^e St. Luke xii. 47.

the Holy Spirit a dweller within him, Whom the Saviour promised to the Apostles, saying, "I will pray My Father, and He shall give you another Comforter; that He may abide with you for ever, even the Spirit of Truth Who proceedeth from the Father: He shall testify of Me^f;" and "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you^g;"—is a comforter, to whom now also it is enjoined that He should console the people of God. Whence also the Apostle Paul says to the believers, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ^h." And again, "And our hope of you is stedfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolationⁱ." And that people which is comforted by Apostles and men of the Church is not Israel and Jacob and Judah, as Scripture in other places reminds us; but Zechariah the prophet witnesses that it is the people of God, saying, "Sing and rejoice, O daughter of Zion: for I will come, and I will dwell in the midst of thee, saith the Lord. And many nations shall flee unto the Lord in that day, and they shall be unto Him for a people, and they shall dwell in the midst of thee; and they shall know that the Lord Almighty hath sent Me unto thee^k;" which text clearly shews that many nations are to be turned into the People of God. And the Lord sent by the Lord Whose Name is Almighty, saith these things. And this is to be noted, that our sins are not loosed except we have received those things from the hand of the Lord. Nor is it the same thing for sins to be loosed^l,

^f St. John xiv. 16.^g Ibid. 7.^h Ibid. xvi. 7.ⁱ Zech. ii. 10, 11.^k 2 Cor. i. 3—5.^l solvi.

and to be discharged, pardoned^m. For he to whom they are discharged needs not loosing; hearing in the Gospelⁿ, "Be of good cheer; thy sins be forgiven thee^o." And to whom they are loosed, they are loosed because they have been purged away and loosed through punishments. According to history, Jerusalem received of the Lord's hand double for her sins: once from the Babylonians, and again from the Romans. What is added by the Seventy, *ye priests*, is to be marked with an obelus^p.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert the ways of our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain ways: and the glory of the Lord shall be revealed, and all flesh shall alike see that the mouth of the Lord hath spoken it.

Mindful of this passage, the Scribes and Pharisees and rulers of the Jews, when they heard that John preached in the desert the baptism of repentance, and taught the people, sent some to ask him whether he himself were the Christ, or Elias, or the Prophet. And when he answered that he was none of these, again they ask him, "Tell us, then, who art thou? that we may give an answer to them that sent us; What sayest thou of thyself^q?" And he answered, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, as said the prophet Esaias." In which it may be perceived that the straight ways of the Lord, and the paths of our God, the levelling of valleys and mountains, the laying low of the hills and the correction of the wicked, and the plains [in place] of ragged rocks, and the glory of the Lord and the salvation of our God, is not predicted of Jerusalem, but of the wilderness of the Church and the desolate multi-

^m *dimitti*.

ⁿ St. Matt. ix. 2.

^o *dimittuntur*.

^p That is, it is to be taken as a doubtful reading.
i. 22, 23.

^q St. John

tude of the nations, of which we read above. "Let the thirsty wilderness rejoice, and the solitary place be glad, and blossom as the lily^r." For this was destitute of the knowledge of God, and kept low by the acknowledgment of idols; lifted up with pride, rough and of intractable ferocity. But after the glory of the Lord appeared, and all flesh saw the salvation of God, suddenly all was changed; and the way of the Lord was prepared, so that the glory of the Lord appeared in the wilderness, when the Lord was baptized in Jordan, and the heavens were opened, and the Holy Ghost descended in the likeness of a dove, and abode upon Him; and the voice of the Father thundering from above was heard: "This is My Beloved Son, in Whom I am well pleased; hear ye Him^s." And all flesh saw the salvation of God, which was therefore called flesh, because before it had not the Spirit. And of this the Lord saith, "My Spirit shall not strive with those men, for they are flesh^t." But that flesh shall see the salvation of God, of which the same thing was said by Joel, "I will pour out of My Spirit upon all flesh, and they shall prophesy^u." Because not only John at that time cried, who, as the forerunner and pioneer of the Word of God, is rightly called a preacher; but to this day, in the deserts of the Gentiles, the teachers of the Church cry that we should make in our hearts straight ways and paths for God, and should be filled with virtues, and brought down by humility; that we should change wrong into right, and turn rough places into smooth; and so should deserve to see the glory of the Lord and the salvation of God.

The voice of one saying, Cry. And I said, What shall I cry? All flesh is grass; and all the goodness thereof is as the flower of the field. The grass is withered, the flower faded; because the Spirit of the Lord hath blown upon it: surely the people is grass. The grass is withered,

^r Isa. xxxv. 1.^s St. Matt. iii. 17.^t Gen. vi. 3.^u Joel ii. 28.

the flower faded : but the word of our God shall stand for ever.

We read above, the Prophet speaking, "Also I heard the voice of the Lord, saying, Whom shall I send, and who shall go to this people? And I said, Here am I, send me. And He said, Go, and say to this people, Ye shall hear with the ear, and not understand; and seeing ye shall see and shall not perceive^x," and the rest. He having suffered pain at this prediction, now as the voice of the Lord saith, "Cry," apprehending the like [message] seeks to know what he ought to cry; and beginning from the general, "All flesh is grass, and all the goodliness thereof as the flower of grass," comes to the special, "Surely the people is grass." And, indeed, if anyone looks at the frailty of our flesh, and [considers] that we grow and decay moment by moment, nor continue in the same stay; that the very thing that we speak, and dictate, and write, *flies beyond* the measure of our life, will not hesitate to say that flesh is grass, and the glory thereof as the flower of grass, or as the meadows of the plains. He who but now was an infant is suddenly a boy; he who was a boy is speedily a young man; and, through uncertain stages, is in a state of change, even to old age; and before he perceives that he is an old man wonders that he is no longer young. The fair woman, who once drew after her crowds of youths, is shrivelled up, and her brow is furrowed; and what was formerly [an incentive] to love, afterwards moves to distaste. So also writes an orator of renown among the Greeks^y: "Corporeal beauty either fails by course of time, or is consumed by disease;" and then the flesh is withered, and the beauty thereof faded, because the breath of the anger and of the decree of God has blown upon it; and (that we may return from the general consideration to the tenor of the Scripture) he who bears the image of the earthy, and is enslaved by its vices and

^x Isa. vi. 8, 9.

^y Isocrates ad Demon. Ser. admon.

luxury, is as grass and as the passing flower. But he who has and guards the image of the heavenly, that flesh is he who sees the salvation of the Lord, which is daily renewed in knowledge according to the image of the Creator; and receiving a body incorruptible and immortal, changes not his nature but his glory; and the Word of our Lord, and those who have fellowship with the Word, remain for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord your God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and raise them to His bosom; He shall carry those that are with young.

The choir of the Apostles is commanded to climb up to lofty places for the proclamation to all flesh, which is about to see it, of the salvation of God; and they who are to speak of great things are enjoined to abide upon the heights. Moreover the Hebrew and the other interpreters put it into the feminine gender, so as to say, "O Zion, that bringest good tidings, and Jerusalem that bringest good tidings." And this word, according to the Greeks, is ambiguous, so that we may take it either as she who brings tidings, or she to whom tidings are brought². Whether, therefore, Zion and Jerusalem bring the Word of God and the salvation of God, as "out of Zion hath gone forth the Law, and the Word of the Lord from Jerusalem"³, or whether it is brought to them by the Apostles, they ought to

² See E. V. and margin, on which the Bishop of Lincoln says, "It is to be regretted that in the sublime Oratorio, 'The Messiah,' Handel has forsaken the renderings in the text, and adopted those in the margin, and has thus lost the magnificent picture which the Prophet presents, of Zion and of Jerusalem—having been evangelized—becoming Evangelists to the World."

³ Isa. ii. 3.

climb up to the heights, and to go up to the mountains. And in a wondrous manner, since Zion itself is a mountain, as the Scripture saith, "Mount Zion, in which thou hast dwelt^b," it is commanded to ascend another loftier mountain, from which the Prince of Tyre is wounded^c. And because the Apostles' doctrines were to be in many respects obnoxious, and they were to stand before rulers, and were brought before judgment-seats, it is added, *Lift it up, be not afraid, say unto the cities of Judah*, that is, to the synagogues and to the people of the Jews, of whom the Lord spake, "I am not sent but unto the lost sheep of the house of Israel^d;" and Paul the Apostle, "It was necessary," he saith, "that the word of God should first have been spoken to you^e." But what was that which they were commanded to say? *Behold your God, Whom you were always looking for, Behold, your God shall come with strong hand*, Whom you despised when He came in humility. And in His strength He shall have dominion, Who before had taken the form of a slave, having become obedient to the Father, even unto death. *Behold, His reward is with Him, and His work before Him*, according to what He Himself says in the Gospel, "The Son of Man shall come in the glory of the Father; and then He shall reward every man according to his works^f." *He shall feed His flock like a shepherd*. He Who was afterwards to come in majesty, first takes the form of a shepherd; and He says of Himself, "I am the Good Shepherd, and know My sheep, and am known of Mine; and I lay down My life for the sheep^g." Of Him, in Zechariah, the Father speaks, "I will smite the Shepherd, and the sheep shall be scattered^h." *He shall gather*, He saith, *the lambs with His arm*, not bulls and rams and goats and great sheep, to whom, by Ezekiel, there are threateningsⁱ, because they fed on

^b Ps. lxxiv. 2.

^c Acts xiii. 46.

^d Zech. xiii. 7.

^e See Ezek. xxviii.

^f St. Matt. xvi. 27.

^g Ezek. xxxiv.

^h St. Matt. xv. 24.

ⁱ St. John x. 14, 15.

the milk, and clothed themselves with the wool, and drove away the weakly flock; but the little lambs, as yet tender, and of untaught infancy in Christ, who were only lately born again in baptism, of whom the Lord Himself spake to St. Peter, "Feed My lambs^k." Whence it is written in the same Ezekiel, "And I will set up one Shepherd over them, and He shall feed them, even my servant David; and He shall be their shepherd, and I the Lord will be their God, and David a prince among them; I the Lord have spoken it, and I will make with David a covenant of peace^l." In which is to be observed, that after many ages, when the greedy shepherds have been cut off, David, our Lord, Who is of the seed of David, says, that He is about to raise up Himself, to gather His lambs, and to cherish them in His bosom; and to carry the young of the sheep, or the sheep that are with young, upon His shoulder. As we read in the Gospel^m, that He brought the sheep, wandering and straying away from the accustomed flock, back to the sheepfolds on His shoulders. We may take the Apostles and Apostolic men, and all the Doctors of the Church, to be the sheep with young, who bring forth the salvation of many, and say with the Apostle, "My little children, of whom I travail in birth again until Christ be formed in youⁿ." The Hebrews assert, nor is there any doubt of this fact, that in their language the Holy Spirit is spoken of in the feminine gender, and that which is said in the sixty-eighth Psalm^o, "The Lord shall give the Word with great power to those who preach it," they understand; The Lord shall give the Word with great power to those that preach it, that is, to those souls that have obtained the Holy Ghost. And also in that passage, "As the eyes of a maiden unto the hands of her mistress^p," they interpret the maiden to be the soul, and the mistress to be the Holy Ghost. But also

^k St. John xxi. 15.^l Ezek. xxxiv. 23.^m St. Luke xv. 4, 5.ⁿ Gal. iv. 19.^o Ps. lxxviii. 11.^p Ps. cxxiii. 2.

in the Gospel which is written according to the Hebrews, the Nazarenes read, "Now my mother hath borne me, the Holy Spirit." But no one need be scandalized on this account, that the Holy Spirit is spoken of among the Hebrews in the feminine gender, when in our language¹ He is mentioned in the masculine, and in the Greek language in the neuter. For there is no sex in the Divinity; and therefore in the three principal tongues in which the title of the Lord's Passion was written, He is named in the three genders, that we may know that which is diverse to be of no gender².

THE GOSPEL.

ST. LUKE i. 57—80.

"Elizabeth's full time came," &c.

Elizabeth's full time came that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

The Lord had for this reason kept back the delivery of Elizabeth, that her joy might be increased, and her fame be the greater; thus *her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.* They who had known her barrenness were made the witnesses of the Divine grace; and no one seeing the child departed in silence, but all gave praise to God, Who had vouchsafed him beyond their expectation.

And it came to pass, that on the eighth day they came to circumcise the child.

The rite of circumcision was first delivered to Abraham as a sign of distinction, that the race of the Patri-

¹ St. Jerome's, the Latin.

² St. Jerome, translated by the Rev. Joseph Jackson.

arch might be preserved in unmixed purity, and so might be able to obtain the promises. But now that the promise of the covenant is fulfilled, the sign attached to it is removed. So, then, through Christ, circumcision ceased, and baptism came in its place; but first it was right that John should be circumcised; for the Lord had said, "He that is eight days old shall be circumcised among you." But this measurement of time, I conceive, was ordered by Divine mercy for two reasons—first, because in its most tender years the child more easily bears the cutting of the flesh; secondly, that, from the very operation itself, we might be reminded that it was done for a sign; for the young child scarcely distinguishes any of the things that are around him. After the circumcision the name was conferred, as it follows:

And they called his name Zacharias, after the name of his father.

This was done because we must first receive the seal of the Lord, then the name of man. Or, because no man, except he first cast aside his fleshly lusts (which thing circumcision signifies), is worthy to have his name written in the Book of Life¹.

And his mother answered and said, Not so; but he shall be called John.

The holy Evangelist has especially remarked, that many thought the child should be called after his father Zacharias, in order that we might understand, not that any name of his kinsfolk was displeasing to his mother, but that the same word had been communicated to her by the Holy Spirit, which had been foretold by the angel to Zacharias. And in truth, being dumb, Zacharias was unable to mention his son's name to his wife, but Elizabeth obtained by prophecy what she had not learnt from her husband. Marvel not that the woman pronounced the name which she had never heard, seeing the Holy Spirit who imparted it to the

¹ Gen. xvii. 12.

² St. Chrysostom, in Cat. Aur., Luke.

angel revealed it to her; nor could she be ignorant of the forerunner of the Lord, who had prophesied of Christ. And it well follows: *And they said unto her, There is none of thy kindred that is called by this name;* that you might consider that the name belongs not to the family, but to the prophet. Zacharias also is questioned, and signs made to him as it follows:

And they made signs to his father, how he would have him called. But since unbelief had so deprived him of utterance and hearing that he could not use his voice, he spoke by his handwriting, as it follows:

And he asked for a writing table, and wrote, saying, His name is John. That is, we give no name to him who has received his name from God^a.

The name John is interpreted the Grace of God^a.

God had named John early, because they whose virtue was to shine forth from their early youth from that time received this name, as did Isaac and Samson; while to those who were to become great at a later period, as to Peter and the Sons of Thunder, the title also was given later^b.

And his mouth was opened immediately, and his tongue was loosed, and he spake, and praised God.

The birth of John, then, broke the silence of Zacharias. For it were unreasonable, when the voice of the Word had come forth, that his father should remain speechless^c.

Rightly from that moment was his tongue loosed; for that which unbelief had bound, faith set free. Let us, then, also believe, in order that our tongue, which has been bound by the chains of unbelief, may be loosed by the voice of reason.

And his father Zacharias was filled with the Holy Ghost, and prophesied.

^a St. Ambrose, in Cat., Luc.

^a St. Chrys., in Cat.

^b St. Chrys. on St. John i. 42. "It is meant as a token of particular merit when a man has a name given him, or changed by God."

—Bede, in Cat., Luke i. 13.

^c St. Gregory Naz., Cat.

God, in His mercy and readiness to pardon our sins, not only restores to us what He has taken away, but grants us favours even beyond our expectations. Let no one, then, distrust Him, let no one from consciousness of past sins despair of the Divine blessing. God knoweth how to change His sentence, if thou hast known how to correct thy sin; thus he that was long silent prophesies^a,

Saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people.

Zacharias, when he is blessing God, says, that He hath visited His people, meaning thereby either the Israelites in the flesh, for He came to "the lost sheep of the house of Israel^b;" or the spiritual Israel, that is, the faithful, who were worthy of this visitation, making the providence of God of good effect towards them^c.

The house of the Jews, and that offspring of Abraham according to the flesh, is wont to be called the house of Israel, and Israel is Jacob, the grandson of Abraham. And Jacob had twelve sons, of whom descended the whole house of the Jews. Was Christ promised to them only? If thou consider what Israel is, Christ is promised unto Israel. Israel meaneth, "seeing God." We shall see Him face to face, if only we see Him now by faith. Let our faith have eyes, and its truth shall be displayed; let us believe in Him Whom we see not, and rejoicing we shall see; let us long for Him we have not seen, and we shall enjoy Him seen. Who, then, is this Israel of whom it is said in the Psalm, "He hath remembered His mercy and His truth toward the house of Israel^d?" That ye may not think of the one nation of the Jews only, hear what follows: "All the ends of the world have seen the salvation of our God." He who gave so great a price, hath bought the whole: "All the ends of the world have seen the salvation of our God^e."

^a St. Ambrose, Cat. Aur. ^b St. Matt. xv. 24. ^c St. Chrysostom, Cat. Aur. ^d Ps. xcvi. 3. ^e St. Aug. on Ps. xcvi. 3.

And hath raised up an horn of salvation for us in the house of His servant David: as He spake by the mouth of His holy prophets, which have been since the world began.

By a horn He means power and glory and honour, deriving it metaphorically from the brute creation, to whom God has given horns for defence and glory^f.

That we should be saved from our enemies, and from the hand of all that hate us.

Let us not suppose that this refers to our bodily enemies, but to our ghostly. For the Lord Jesus came mighty in battle to destroy all our enemies, that He might deliver us from their snares and temptations.

To perform the mercy promised to our forefathers, and to remember His holy covenant.

The covenant, namely, of justification and an eternal inheritance, which God hath promised to faith^g.

The oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear.

Having said that an horn of salvation had risen up to us from the house of David, He shews that through it we are partakers of His glory, and escape the assaults of the enemy—as he says—that *being delivered out of the hands of our enemies, we might serve Him without fear.* These two things will not easily be found united. For many escape danger, but fail of a glorious life, as criminals discharged from prison by the king's mercy. On the other hand, some reap glory, but are compelled for its sake to encounter danger, as soldiers in war embracing a life of honour are oftentimes in the greatest peril. But the horn brings both safety and glory. Safety, indeed, as it rescues us from the hands of our enemies, not slightly, but in a wonderful manner, inso-much that we have no more fear, which are his very words, *that being delivered from the hands of our enemies, we might serve Him without fear*^h.

^f St. Chrysostom, Cat. Aur.
8—11.

^g St. Augustine on Ps. cv.

^h St. Chrysostom, Cat. Aur.

In holiness and righteousness before Him, all the days of our life.

Zacharias glorifies the Lord, because He hath made us to serve Him with full confidence, not in the flesh, as Judah did with the blood of victims, but in the spirit with good works. And this is what he means by *in holiness and righteousness*, for holiness is a proper observance of our duty towards God; righteousness of our duty towards man. As, for example, when a man devoutly performs the Divine commands, and lives honourably among his fellow-men. But he does not say "before men," as of hypocrites desirous to please men; but "before God," as of those "whose praise is not of men but of God¹;" and this not once or for a time, but *all the days of our life*².

And thou, child, shalt be called the Prophet of the Highest.

Observe, I pray, this also, that Christ is the Highest, Whose forerunner John was, both in his birth and in his preaching. What remains, then, for those to say who lessen His Divinity? And why will they not understand, that when Zacharias said, *And thou shalt be called the Prophet of the Highest*, he meant thereby, "of God," of Whom also were the rest of the Prophets¹?

For thou shalt go before the Face of the Lord to prepare His ways.

This sacrament of preparation is even now fulfilled in the world, for even now the spirit and power of John must come upon the soul, before it believes in Jesus Christ².

All they who by preaching cleanse the hearts of their hearers from the filth of their sins, prepare a way for the coming of Wisdom into the heart³.

¹ Rom. ii. 29.

² St. Chrysostom, Cat. Aur.

³ St. Cyril of Alexandria, Com. on St. Luke; taken, by the kind permission of the Rev. Canon Payne Smith, from his translation from the Syriac, as are also all following extracts from Cyril, unless otherwise noted.

⁴ Origen, Cat. Aur., Luke i. 18.

⁵ St. Gregory, Cat. Aur.

To give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the Dayspring from on high hath visited us.

Which mercy we find, not, indeed, by our own seeking, but God from on high hath visited us—*whereby* (i.e. by His tender mercy) *the Dayspring from on high* (that is, Christ) *hath visited us*; taking upon Him our flesh^o.

Hath visited us.

Abiding on high, yet present upon the earth, suffering neither division nor limitation, which thing neither can our understanding embrace, nor any power of words express^p.

To give light to them that sit in darkness.

By darkness he means not material darkness, but error and distance from the faith, or ungodliness. And they more than *walked* in darkness, they *sat in darkness*, as those who did not even hope for deliverance^q.

And in the shadow of death.

The shadow of death is taken to mean the forgetfulness of the mind. For as death causes that which it lays hold on to be no longer in life, so whatever oblivion touches ceases to be in the memory. Hence the Jewish people who were forgetful of God are said to sit in the shadow of death^r.

For those under the law, and dwelling in Judea, the Baptist was, as it were, a lamp, preceding Christ: and God so spake before of him; "I have prepared a lamp for My Christ^s." And the law also typified him in the lamp, which in the first tabernacle it commanded should be ever kept alight. But the Jews, after being for a short time pleased with him, flocking to his baptism, and admiring his mode of life, quickly made him sleep in death, doing their best to quench the ever-

^o St. Chrysostom, Cat. Aur.

Cat. Aur.

Cat. Aur.

^q St. Chrysostom.

^p Severus of Antioch,

^r St. Gregory,

^s Ps. cxxxiii. 17.

burning lamp. For this reason the Saviour also spake concerning him[†]: "He was a burning and shining lamp, and ye were willing a little to rejoice for a season in his light."

To guide our feet into the way of peace.

For the world, indeed, was wandering in error, serving the creation in the place of the Creator, and was darkened over by the blackness of ignorance; and a night, as it were, that had fallen upon the minds of all, permitted them not to see Him, Who both by nature and truly is God. But the Lord of all rose for the Israelites, like a light and a sun[‡].

Mark in how few words Elizabeth prophesies, in how many Zacharias; and yet each spake filled with the Holy Spirit; but this discipline is preserved, that women may study rather to learn what are the Divine commands than to teach them.

And the child grew, and waxed strong in spirit.

He increased in spirit, remaining not in the same measure in which he had begun, but the Spirit was ever growing in him. His will, ever tending to better things, was making its own advances, and his mind ever contemplating something more Divine, while his memory was exercising itself, that it might lay up more and more in its treasury, and more firmly retain them. But he adds, *and waxed strong*. For human nature is weak, as we learn, "the flesh is weak[‡]." It must therefore be made strong by the Spirit, for the Spirit is ready. Many wax strong in the flesh, but the wrestler of God must be strengthened by the Spirit, that he may crush the wisdom of the flesh. He retires, therefore, to escape the noise of cities, and the thronging of the people, as it is said—

And he was in the deserts till the day of his shearing unto Israel.

Where the air is purer, the sky more clear, and God

[†] St. John v. 35.

[‡] St. Cyril of Alexandria.

[‡] St. Matt. xxvi. 41.

a closer friend, that as the time had not yet arrived for his Baptism and preaching, he might have leisure for praying, and might hold converse with the Angels, calling upon God and fearing Him, saying, "Behold, here am I."

7 Origen, Cat. Aur.

ST. PETER'S DAY

FOR THE EPISTLE.

ACTS xii. 1—11.

“About that time Herod the King,” &c.

About that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword.

This is what Christ said : “Ye shall indeed drink of the cup that I drink of; and with the Baptism that I am baptized withal shall ye be baptized ^a.”

That none may say that without danger, or fear of danger, they brave death, as being sure of God’s delivering them, therefore He permits some of them to be put to death, and chief men too, Stephen and James, thereby convincing their slayers themselves, that not even these things make them fall away, or hinder them.

And because he saw it pleased the Jews.

O excessive wickedness ! On whose behalf was it, that he gratified them by doing murders thus without plan or reason ?—And the Jews, for their part, now in consequence of Gamaliel’s advice ^b, abstained from bloodshedding : and did not even invent accusations ; but by means of others they compassed the same results. This counsel of Gamaliel’s, above all, was their condemnation, for the preaching was shewn to be no longer a counsel or a work “of men ^c.”

He proceeded further to take Peter also.

^a St. Mark x. 39.

^b Acts v. 34—39.

^c Ibid. 38.

In very deed was that fulfilled, "We are accounted as sheep for the slaughter^d."

The persecution now is not by the Jews, nor the Sanhedrim, but the king; and the trial is the more severe as the power is the greater.

Should any raise a question, why God permitted this? we shall say, that it was for the sake of these Jews themselves: thereby, first, convincing them that, even when slain, the Apostles prevail, as was the case with Stephen: secondly, giving them opportunity, after satiating their rage, to recover from their madness; thirdly, shewing them that it was by His permission this was done.

Because, it says, it pleased the Jews.

A pleasing thing bloodshed, and unrighteous bloodshed, wickedness, impiety! The king ministered to their senseless lusts: for, whereas he ought to have checked their rage, he made them more eager, as if he were an executioner, and not a physician to their diseased minds. And this, although he had numberless warnings in the case of both his grandfather and his father Herod; how the former, in consequence of his putting the children to death, suffered the greatest calamities; and the latter, by slaying John, raised up against himself a grievous war.

And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him.

This was done both of rage and of fear. But the stricter the custody, the more wondrous the display [of power in the subsequent deliverance].

Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him.

It was the prayer of filial affection; it was for a father they asked, a father mild. There was prayer made without ceasing. Hear how they were affected to their teachers. No factions, no perturbation; but they be-

^d Ps. xliv. 22; Rom. viii. 36.

took them to prayer, to that alliance which is indeed invincible, to this they betook them for refuge. They did not say, "What! I, poor insignificant creature that I am, to pray for him!" for, as they acted of love, they did not give these things a thought.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains : and the keepers before the door kept the prison.

See Peter sleeping, and not in distress or fear! That same night, after which he was to be brought forth, he slept, having cast all upon God.

And, behold, the angel of the Lord came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him ; and wist not that it was true which was done by the angel ; but thought he saw a vision.

And a light shined in the prison, that he might not deem it fancy : and none saw the light, but he only. For if, notwithstanding this was done, Peter thought it all a dream, because of its unexpectedness ; much more, if this had not been, would he have thought so, so entirely had he made up his mind that he was to be put to death.

"But why," say you, "did God not suffer him to fall into the hands of Herod on the morrow, to be led out to execution, and then and there deliver him?" Because that would have astonished : this was calculated to obtain belief. And if He had done all after the manner of God, they would not have been counted human beings. But what did He not do in the case of Stephen? Did He not shew them His face as it had been the face of an Angel? What did He leave undone here?

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

When the angel departed, then Peter understood : *Now, saith he, I perceive.* But why is this, and why is Peter not sensible of the things taking place, though he had already experienced a like deliverance*, when all were released ? The Lord would have the pleasure come to him all at once, and that he should first be at liberty, and then be sensible of what had happened.

Observe, *praying* in the night, how much they gained by it : what a good thing affliction is ; how wakeful it made them !

Truly nothing is better than affliction not above measure. Seest thou the watchful soul ? With women and children and maidservants, they sang hymns to God, made purer than the sky by affliction. Nothing was ever more splendid than that Church. Let us imitate these, let us emulate them. Not for this was the night made, that we should sleep all through it and be idle. To this bear witness the artisans, the carriers, and the merchants, to this the Church of God rising up in the midst of the night. Rise thou up also, and behold the quire of the stars, the deep silence, the profound repose ; contemplate with awe the order of thy Master's household. Then is thy soul purer : it is lighter, and subtler, and soaring disengaged : the darkness itself, the profound silence, are sufficient to lead thee to compunction. And if also thou look to the heavens, studded with its stars, as with ten thousand eyes ; if thou bethink thee that all those multitudes who in

* Acts v. 19.

the daytime are shouting, laughing, frisking, leaping, wronging, grasping, threatening, inflicting wrongs without number, lie all one as dead, thou wilt condemn all the self-willedness of men. Sleep hath invaded and defeated nature; it is the image of death, the image of the end of all things. If thou look out of the window and lean over into the street, thou wilt not hear even a sound; if thou look into the house, thou wilt see all lying as it were in a tomb. All this is enough to arouse the soul, and lead it to reflect on the end of all things.

Here, indeed, my discourse is for both men and women. Bend thy knees, send forth groans, beseech thy Master to be merciful: He is more moved by prayers in the night, when thou makest the time for rest a time for mourning. Remember what words that King uttered: "I am weary of my groaning; every night wash I my bed, and water my couch with my tears^f." However delicate a liver thou mayest be, thou art not more delicate than he: however rich thou mayest be, thou art not richer than David. And again the same Psalmist saith, "At midnight I will rise to give thanks unto Thee, because of Thy righteous judgments^g." No vain-glory, then, intrudes upon thee: how can it, when all are sleeping, and not looking at thee? Then neither sloth nor drowsiness invades thee: how can they, when thy soul is aroused by such great things? After such vigils come sweet slumbers and wondrous revelations. Hear the Prophet speaking: "When I remember Thee upon my bed, and meditate on Thee in the night watches^h." But you will say: I have laboured much during the day, and I cannot. Mere pretext this and subterfuge. For however much thou hast laboured, thou wilt not toil like the smith, who lets fall such a heavy hammer from a great height upon the metal flying off in sparks, and takes in the smoke with his whole body: and yet at this work he

^f Ps. vi. 6.^g Ibid. cxix. 62.^h Ibid. lxxiii. 6.

pende the greater part of the night. Ye know also how the women, if there is need for us to go into the country, or to go forth unto a vigil, watch through the whole night. Then have thou also a spiritual forge, of fashion there not pots or cauldrons, but thine own soul, which is far better than either coppersmith or goldsmith can fashion. Thy soul, waxen old in sins, cast thou into the smelting-furnace of confession: let fall the hammer from on high; that is, the condemnation of thy words: light up the fire of thy spirit. Thou hast a far mightier craft than theirs. Thou art beating into shape not vessels of gold, but the soul, which is more precious than all gold, even as the smith hammers out his vessel. For it is no material vessel that thou art working at, but thou art freeing thy soul from all imaginations belonging to this life. Let a lamp be by thy side, not that one which we burn, but that which the prophet had, when he said, "Thy law a lamp unto my feet!" Bring thy soul to a red heat, by prayer: when thou seest it hot enough, draw out, and mould it into what shape thou wilt. Beware me, not fire so effectual to burn off rust, as night never to remove the rust of our sins. Let the night-chills, if no one else, shame us. They, by man's law, beat their rounds in the cold, shouting loudly, and walk-through lanes and alleys, oftentimes drenched with rain, and all congealed with cold, for thee and for thy property, and the protection of thy property. There is he who takes such care for thy property, while thou takest even for thy soul. And yet I do not make thee beat thy rounds in the open air like him, nor shout and rend thy sides: but in thy closet itself, or in thy bed-chamber, bend thy knees, and entreat thy Maker. Why did Christ Himself pass a whole night on the watch-tower? Was it not that He might be an example to us? Then is it that the plants respire, in the night, I mean: and then also does the soul take in

the dew, even more than they. What the sun has parched by day becomes cool again at night. More refreshing than all dew, the tears of the night descend upon our lusts and upon all heat and fever of the soul. But if it do not enjoy the benefit of that dew, it will be burnt up in the daytime. But God forbid it should be so ! Rather may we all, being refreshed, and enjoying the mercy of God, be freed from the burden of our sins, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honour, now and ever, world without end. Amen^k.

THE GOSPEL.

ST. MATTHEW xvi. 13—19.

“When Jesus came into the coasts of Cæsarea Philippi,” &c.

When Jesus came into the coasts of Cæsarea Philippi, He asked His Disciples, saying, Whom do men say that I the Son of Man am ?

Wherefore did He not ask them at once their own opinion, but that of the people ? In order that when they had told the people's opinion, and then were asked, *But whom say ye that I am ?* by the manner of His enquiry they might be led up to a sublimer notion, and not fall into the same low view as the multitude. And He said not, “Whom say the Scribes and the Pharisees that I am ?” often as those had come unto Him, and discoursed with Him ; but, *Whom do men say that I am ?* enquiring after the judgment of the people, as unbiassed. For though it was far meaner than it

^k St. Chrysostom.

should be, yet was it free from malice, but the other was teeming with wickedness.

And signifying how earnestly He desires His Economy¹ to be confessed, He saith, *The Son of Man*; thereby denoting His Godhead, which He doth also in many other places. For He saith, "No man hath ascended up to heaven, but . . . the Son of Man, which is in heaven^m." And again, "What if ye shall see the Son of Man ascend up where He was beforeⁿ."

Then since they said, *Some say that Thou art John the Baptist, some Elias, some Jeremias, or one of the Prophets*, and set forth their mistaken opinions, He added, *But whom say ye that I am?* calling them on by His second enquiry to entertain some higher imagination concerning Him, and indicating that their former judgment falls exceedingly short of His dignity. Wherefore He seeks for another judgment from themselves, and puts a second question, that they might not fall in with the multitude, who, because they saw His miracles greater than human, accounted Him a man indeed, but one that had appeared after a resurrection, as Herod also said^o. He then, to lead them away from this notion, saith, *But whom say ye that I am?* that is, "Ye that are with Me always, and see Me working miracles, and have yourselves done many mighty works by Me."

What, then, saith the Mouth of the Apostles, Peter, the ever-fervent, the leader of the Apostolic choir? When all are asked, he answers. And whereas when Christ asked the opinion of the people, all replied to the question; when He asked their own, Peter springs forward and anticipates them, and saith, *Thou art the Christ, the Son of the living God*. What then saith Christ? *Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee*.

Yet surely, unless he had rightly confessed Him, as

¹ i.e. His Incarnation.

^m St. John iii. 13.

ⁿ Ibid. vi. 62.

^o St. Matt. xiv. 1, 2.

begotten of the very Father Himself, this were no work of revelation; had he accounted our Lord to be one of the many, his saying was not worthy of a blessing. Since before this also they said, "Of a truth Thou art the Son of God^p," those, I mean, who were in the vessel after the tempest, they said this, and were not blessed, although, of course, they spake truly. For they confessed not such a Sonship as Peter, but accounted Him to be truly Son as one of the many, and though peculiarly so beyond the many, yet not of the same Substance with the Father.

And Nathanael, too, said, "Rabbi, Thou art the Son of God, Thou art the King of Israel^q;" and so far from being blessed, he is even reproved by Him, as having said what was far short of the truth. He replied at least, "Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these^r?"

Why, then, is this man blessed? Because he acknowledged Him very Son. Wherefore you see, that while in those former instances He had said no such thing, in this case He also signifies Who had revealed it. That is, lest Peter's words, because he was an earnest lover of Christ, might seem to the many to be the words of friendship and flattery, and of a disposition to shew favour to Him, Christ brings forward the Person Who had made them ring in his soul; to inform thee that Peter indeed spake, but the Father suggested, and that thou mightest believe the saying to be no longer a human opinion, but a Divine doctrine.

Seest thou how the Father reveals the Son, how the Son the Father? For "neither knoweth any man the Father," saith He, "save the Son, and he to whomsoever the Son will reveal Him^s." It cannot therefore be that one should learn the Son of any other than of the Father, neither that one should learn the

^p St. Matt. xiv. 33.

^q St. John i. 49.

^r Ibid. 50.

^s St. Matt. xi. 27; St. Luke x. 22.

Father of any other than of the Son.™ So that even hereby Their sameness of Honour and of Substance is manifest.

What, then, saith Christ? "*Thou art Simon, the son of Jonas; thou shalt be called Cephas.*" Thus, since thou hast proclaimed My Father, I too name him that begat thee;" all but saying, "As thou art son of Jonas, even so am I of My Father." Else it were superfluous to say, "Thou art Son of Jonas;" but since he had said, "Son of God," to point out that He is so Son of God, as the other son of Jonas, of the same substance with Him that begat Him, therefore He added this, *And I say unto thee, Thou art Peter, and upon this rock will I build My Church;* that is, on the faith of his confession. Hereby He signifies that many were now on the point of believing, and raises his spirit, and makes him a shepherd. "*And the gates of hell shall not prevail against it.*" And if not against it, much less against Me. So be not troubled because thou art shortly to hear that I shall be betrayed and crucified."

Then He mentions also another honour. *And I will give unto thee the keys of the kingdom of heaven.* But what is this, *And I will give thee?* "As the Father hath given thee to know Me, so will I also give thee."

And He said not, "I will intreat the Father" (although the manifestation of His authority was great, and the largeness of the gift unspeakable), *I will give thee.* What dost Thou give? tell me. *The keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.* How, then, is it not His to give to sit on His right hand, and on His left, when He saith, *I will give thee*†?

Seest thou how He, His own self, leads Peter on to high thoughts of Him, and reveals Himself, and implies that He is Son of God by these two promises? For those things which are peculiar to God alone (both

† St. Matt. xx. 23.

to absolve sins, and to make the Church incapable of overthrow in such assailing waves, and to exhibit a man that is a fisher more solid than any rock, while all the world is at war with him), these He promises Himself to give; as the Father, speaking to Jeremiah, said, He would make him as a "brazen pillar, and as a wall^x;" but him to one nation only, this man in every part of the world.

I would fain enquire, then, of those who desire to lessen the dignity of the Son, which manner of gifts were greater, those which the Father gave to Peter, or those which the Son gave him? For the Father gave to Peter the revelation of the Son; but the Son gave him to sow that of the Father and that of Himself in every part of the world; and to a mortal man He intrusted the authority over all things in heaven, giving him the keys; Who extended the Church to every part of the world, and declared it to be stronger than heaven: "Heaven and earth shall pass away, but My word shall not pass away^y." How, then, is He less who hath given such gifts, hath effected such things?

And these things, I say, not dividing the works of Father and Son, (for "all things are made by Him, and without Him was not anything made which was made^z"): but bridling the shameless tongue of them that dare so to speak.

See throughout all His authority: I say unto thee, Thou art Peter; I will build the Church; I will give thee the keys of heaven^a.

I have said in a certain place of the Apostle Peter, that it was on him, as on a rock, that the Church was built. But I know that since that I have often explained these words of the Lord, *Thou art Peter, and upon this rock I will build My Church*, as meaning upon Him Whom Peter had confessed in the words, *Thou art Christ, the Son of the living God*; and so that Peter,

^x Jer. i. 18.

^y St. Matt. xxiv. 35.

^a St. John i. 3.

^z St. Chrysostom.

taking his name from this rock, would represent the Church, which is built upon this rock^b. For it is not said to him, *Thou art the rock*, but *Thou art Peter*. But the rock was Christ, whom, because Peter thus confessed, as the whole Church confesses Him, he was named Peter^c.

And the gates of hell shall not prevail against it.

In heavenly things every spiritual sin is a gate of hell, to which are opposed the gates of righteousness. He does not express what it is against which they shall not prevail, whether the rock on which He builds the Church, or the Church which He builds on the rock; but it is clear that neither against the rock, nor against the Church will the gates of hell prevail.

If then we, by the revelation of our Father which is in heaven, shall confess that Jesus Christ is the Son of God, having also our conversation in heaven, to us also shall be said, *Thou art Peter*; for everyone is a rock who is an imitator of Christ. But against whomsoever the gates of hell prevail, he is neither to be called a rock upon which Christ builds His Church; neither a Church, nor part of the Church which Christ builds upon a rock^d.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Did Peter, then, receive these keys, and Paul not receive them? Did Peter receive them, and John, and James, and the rest of the Apostles, not receive them? Or are not these keys in the Church, in which sins are daily remitted? But since in figure Peter represented the Church, what was given to him singly was given to the Church^e.

On this rock, then, of the confession [of Christ as the Son of God] is the Church built. This faith is

^b 1 Cor. x. 4.

^d Origen.

^c St. Augustine, *Retract. Cat. Aur.*

^e St. Augustine, *Ser. xcix. § 7.*

the foundation of the Church. Through this faith are the gates of hell unavailing against her. This faith hath the keys of the kingdom of heaven. This is the one immoveable foundation ; this the one blessed rock of the Faith, confirmed by the mouth of Peter—Thou art the Son of the living God¹.

¹ St. Hilary. From Notes in Tertullian, Lib. of Fathers.

ST. JAMES' DAY.

FOR THE EPISTLE.

Acts xi. 27 to xii. 3.

"In those days came prophets from Jerusalem unto Antioch," &c.

In those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be a great dearth throughout the world; which came to pass in the days of Claudius Cæsar.

By the Spirit, it says; for that they may not imagine that this was the reason why the famine came, namely, because Christianity was come in, because the demons were departed, therefore the Holy Ghost foretells it; this, however, was nothing wonderful, for in fact Christ predicted it.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa.

Mark how the famine becomes to them the means of salvation, an occasion of almsgiving, a harbinger of many blessings.

Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Do you mark them, that no sooner do they believe than they bring forth fruit, not only for their own, but for those afar off. And they do not wait for the famine to come, but before this they send; according as each had the ability^a.

What if thou dost feed some poor man? still so long

^a St. Chrysostom.

as thou thyself livest voluptuously and luxuriously, all is to no purpose. For what is required is, not the giving much, but the giving not too little for the property thou hast; for this is but playing at giving^b.

As each had the ability they sent. But now none does this, although there is a famine more grievous than that. More grievous, because the cases are not alike, when in one all bear the calamity in common, and in the other, some abound while others are famishing. And the expression, *as each had the ability*, shews that in the one case the givers themselves were poor, but in the other there is no lack of wealth. In that case there was a twofold abundance, for both the poor in Judæa enjoyed the benefit of receiving, and those in Antioch the benefit of giving; in this there is a twofold famine, for the bodies of the poor are starving for want of food, and the souls of the rich are starving for want of almsgiving. The poor are in lack of necessary sustenance, and we, in luxurious living, lack the mercy of God. But this is a food, than which nothing can be more necessary. A soul nurtured by this food is set high above all disease, all pestilence and distemper. None shall be able to overcome it, and, just as if the body were made of adamant, no iron, nor aught else would have power to hurt it; even so when the soul is firmly compacted by almsgiving, nothing shall be able to overcome it. For say, what shall spoil this? Shall poverty? It cannot, for it is laid up in the royal treasures^c. Shall the robber and the housebreaker? Nay, those are walls which none shall be able to break through. But shall the worm? Nay, this treasure is set far above the reach of this mischief also. But shall envy and the evil eye? Nay, neither by these can it be overcome. Shall false accusations and plottings of evil? No, neither shall this be, for safe as in an asylum is this treasure. But it were a shame, should I make it appear as if the ad-

^b St. Chrysostom on Col. iii. 5—7.

^c See St. Matt. vi 19, 20.

vantages which belong to almsgiving were only the absence of these evils, and not the presence of their opposites. For in truth, it is not merely that it is secure from ill-will; it also gains abundant blessing from those whom it benefits. And as the cruel and unmerciful not only have for enemies those whom they have injured, but those also who are not themselves hurt, partake the grief and join in the accusation; so those that have done great good have not only those who are benefited, but others who are not themselves affected to speak their praise.

It is written, "The ransom of a man's soul is his own wealth^d." And with reason, for, saith Christ, "If thou wilt be perfect, sell that thou hast, and give to the poor, and come, follow Me^e." This may well be part of perfection. But alms may be done not only by money, but also by acts. For example, one may kindly stand by a person, to succour and defend him, one may reach to him a helping hand; the service rendered by act has often done more good even than money. Let us set to work all the different kinds of almsgiving. Can you do alms by money? Be not slack. Can you by good offices? Say not, Because I have no money I can do nothing. This is a very great point; look upon it as if you had given gold. Can you do it by kind attentions? Do this also. For instance, if you be a Physician, give your skill; for this also is a great matter. Can you by counsel? This service is greater than all; this alms is better than all by how much the gain from it is greater. For by this you put away not starvation, but a grievous death. With such alms the Apostles abounded; the distribution of money they put into the hands of others; the mercy conveyed by words, they exhibited themselves. Is it, think you, a small alms to a soul possessed by a burning fever, a soul in utmost jeopardy, to be enabled to rid itself of its disease? Such a disease, for example,

^d Prov. xiii. 8, not E. V.

^e St. Matt. xix. 21.

has he who is possessed by the love of money. Do you see such an one? Pity the man: quench his fire. "What if he will not be persuaded?" Do your part, and be not remiss. Have you seen him in bonds?—for wealth is indeed bonds. Try to release him of his bonds. If he refuse, he shall bear the blame himself. Have you seen him naked, and a stranger?—for the lover of money is indeed naked, and a stranger to heaven. Bring him to your own inn, clothe him with the garment of virtue. "But what if I be myself naked?" say you? Clothe also yourself first; if you know that you are naked, assuredly you know that you need to be clothed; if you know what sort of nakedness this is, you will easily be able to know the manner of clothing it. What numbers of women now wear silken apparel, but are indeed naked of the garments of virtue! Let their husbands [by admonition] clothe these women. "But they care not for the garments of virtue, they choose rather the garments of silk." Then do this first, induce them to long for those garments; shew them that they are naked; speak to them of judgment to come; we shall need other garments there than these.

Here the naked body shrinks and shudders at the cold, there the naked soul will shrink and shudder at hell-fire. Here, indeed, after all that we can say, the nakedness is not yet apparent; but there it will be plain enough. How will it be made plain? When these silken garments and precious stones shall have perished, and it shall be only by the garments of virtue and of vice that all men are shewn, when the poor shall be clad with exceeding glory, but the rich, naked and in disgraceful plight, shall be haled away to their punishments. What more dainty than that rich man who arrayed himself in purple? What poorer than Lazarus? Then which of them uttered the words of beggars? which of them was in abundance? Say if one should deck his house with tapestry hangings, and

himself sit naked within, what were the benefit. So is it in the case of these women. Truly, the house of the soul, I mean the body, they hang round with garments; but the mistress of the house sits naked within. Lend me the eyes of the soul, and I will shew you the soul's nakedness. For what is the garment of the soul? Virtue. And what is its nakedness? Vice. Hearest thou not that "Blessed are the merciful, for they shall obtain mercy?" What is the gain of your costly garments? How long shall we continue agape for this attire? Let us put on the glory of Christ; let us array ourselves with that beauty, that both here we may be praised, and there attain unto the eternal good things, by the grace and mercy of our Lord Jesus Christ, with Whom, to the Father and the Holy Ghost together, be glory, dominion, honour, now and ever, world without end^s.

[*For the remainder of the Commentary on the Epistle for to-day, see that on the same passage in St. Peter's Day.*]

THE GOSPEL.

ST. MATTHEW XX. 20—28.

"Then came the mother of Zebedee's children^s," &c.

[Compare St. Mark x. 35, &c.]

Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy Right Hand, and the other on Thy Left, in Thy kingdom.

"We desire," it is said [in Saint Mark], "that one

^s St. Matt. v. 7.

^s St. Chrysostom.

should sit on Thy Right Hand, and one on Thy Left^a." How, then, doth this Evangelist say that their mother came to Him? It is probable that both things were done. I mean, that they took their mother with them, with the purpose of making their entreaty stronger, and in this way to prevail with Christ.

In proof that this is so, and that the request was theirs rather than their mother's, mark how Christ directs His words to them, *Ye know not what ye ask, Are ye able, &c.*

Let us learn, first, what they ask, and with what disposition, and what was their motive. What, then, was their motive? They saw themselves honoured above the rest, and expected from that that they should obtain this request also. But what is it that they ask? Hear another Evangelist plainly declaring this, "Because He was nigh," it is said, "to Jerusalem", and because they thought the kingdom of God should immediately appear," they asked these things. For they supposed, that this was at the doors, and visible, and that having obtained what they asked, they would undergo none of the painful things. For, not for its own sake only did they seek it, but also to escape hardships. Wherefore Christ in the first place leads them off from these thoughts, commanding them to await slaughters, and dangers, and the utmost terrors. "Are ye able," saith He, "to drink of the cup that I drink of?"

Let no man be troubled at the Apostles being in such an imperfect state. For not yet was the Cross accomplished, not yet the grace of the Spirit given. If thou wouldst learn their virtue, notice them after these things, and thou wilt see them superior to every passion. For with this object He reveals their deficiencies, that after these things thou mightest know what manner of men they became by grace.

That they were asking then, in fact, for nothing spiritual, neither had a thought of the kingdom above,

^a St. Mark x. 35—37.

¹ See St. Matt. xx. 18, and St. Luke xix. 11.

is manifest from hence. But let us see how they come unto Him, and what they say. "We would," it is said, "that whatsoever we shall desire of Thee, Thou shouldst do it for us^k."

And Christ saith to them, "What would ye, that I should do for you?" not being ignorant, but that He may compel them to answer, and lay open the wound, and so apply the medicine. But they out of shame and confusion of face, because under the influence of a human passion they were come to do this, took Him privately apart from the disciples, and asked Him. And it was their desire, as I suppose, because they heard, "Ye shall sit on twelve thrones," to have the first place of these seats. They knew that they had an advantage over the others, but they were afraid of Peter, and say, "Command that one sit on Thy Right Hand, and one on Thy Left; and they urge Him, saying, Command^l."

What, then, saith He? Shewing that they asked nothing spiritual, neither, if they had known what they were asking, would they have ventured to ask for so much, He saith, *Ye know not what ye ask*, how great, how miraculous, how surpassing even the Powers above. After that He adds, *Are ye able to drink of the cup that I shall drink of, and to be baptized with the Baptism that I am baptized with*. Seest thou how He straightway drew them off from their suspicion, by framing His discourse from the contrary topics? Ye, He saith, talk to me of honour and crowns, but I to you of conflicts and labours. For this is not the season for rewards, neither shall that glory of Mine appear now; the present time is one of warfare and danger and slaughter.

See how by the form of His question, He both urges and attracts them. He saith not, "Are ye able to be slain?" "Are ye able to pour forth your blood?" but what? *Are ye able to drink of the cup?* Then, to

^k St. Mark x. 35.

^l St. Mark x. 37, A. V. "grant."

attract them to it, He saith, which *I shall drink of*, that by their fellowship with Him in it they might be made more ready.

And a Baptism calls He it: shewing that great was the cleansing the world was to have from the things that were being done.

They say unto Him, We are able. Out of their forwardness they straightway undertook it, not knowing even this which they were saying, but looking to hear that granted which they had asked.

What, then, saith He? *Ye shall drink indeed of My Cup, and be baptized with the Baptism that I am baptized with.* Great blessings did He foretel to them. His meaning is, Ye shall be counted worthy of martyrdom, and shall suffer these things which I suffer; ye shall close your life by a violent death, and in these things ye shall be partakers with Me; *but to sit on My Right Hand, and on My Left, is not Mine to give; but it shall be given to them for whom it is prepared of My Father.*

What means this saying? There are two points that are subjects of enquiry to many; one whether it be prepared for any to sit on His Right Hand, and then, whether the Lord of all hath not power to bestow it on them for whom it is prepared.

What, then, means this saying? If we solve the former point, then the second also will be clear to the enquirers. What, then, is this? No one shall sit on His Right Hand nor on His Left. For that throne is inaccessible to all; I do not say to men only, and saints, and apostles, but even to angels, and arch-angels, and to all the powers that are on high.

At least Paul puts it as a peculiar privilege of the Only-Begotten, saying, "To which of the angels said He at any time, Sit thou on My Right Hand?" And of the angels He saith, "Who maketh His angels spirits;" but unto the Son, "Thy Throne, O God."

How, then, saith Christ, *To sit on My Right Hand, and on My Left, is not Mine to give*; as though there are some that should sit there? Not as though there are; far from it; but He makes answer to the thoughts of them who ask the favour, condescending to their understanding. For neither did they know that lofty throne, and His sitting at the Right Hand of the Father; how should they, when even the things that were much lower than these, and were daily instilled into them, they understood not? but they sought one thing only, to enjoy the first honours, and to stand before the rest, and that no one should stand before them with Him; even as I have said before, that since they heard of twelve thrones, in ignorance what the saying could mean, they asked for the first place.

What, therefore, Christ saith is this; "Ye shall die indeed for Me, and shall be slain for the sake of the Gospel, and shall be partakers with Me, as far as regards the Passion; but this is not sufficient to secure you the enjoyment of the first seat, and to cause that ye should occupy the first place. For if another should come, together with the martyrdom, possessed of virtue greater than yours, I will not because I love you now, and prefer you to the rest, set him aside that is distinguished by his good works, and give the first honours to you."

But thus indeed He did not say it, so as not to pain them, but darkly He intimates the selfsame thing, saying, *Ye shall drink indeed of My cup, and be baptized with the Baptism that I am baptized with; but to sit on My Right Hand, and on My Left, this is not Mine to give; but it shall be given to those for whom it is prepared.*

But for whom is it prepared? For them who could become distinguished by their works. Therefore He said not, It is not Mine to give, but My Father's, lest any should say that He was too weak, or wanting vigour for their recompense; but what? It is not Mine, but of those for whom it is prepared.

And in order that what I say may be more plain, let us work it on an illustration, and let us suppose there was some master of the games, then that many excellent combatants went down to the contest, and that some two of the combatants that were most nearly connected with the master of the games were to come to him and say, "Cause us to be crowned and proclaimed," confiding in their goodwill and friendship with him; and that he were to say to them, "This is not mine to give, but it shall be given to them for whom it is prepared, by their labours and their toils;" should we indeed condemn him as powerless? By no means, but we should approve him for his justice, and for having no respect of persons. Like, then, as we should not say that he did not withhold the crown from want of power, but as not wishing to corrupt the law of the games, nor to disturb the order of justice; in like manner now should I say Christ said this, from every motive to compel them, after the grace of God, to set their hopes of salvation and approval on the proof of their own good works.

Wherefore He saith, *For whom it is prepared.* For what, saith He, if others should appear better than you? What, if they should do greater things? Shall ye, because ye have become My disciples, therefore enjoy the first honours, if ye yourselves should not appear worthy of the choice?

That He Himself hath power over the whole, is manifest from His having the entire judgment. For to Peter, too, He speaks thus: "I will give unto thee the keys of the kingdom of heaven^a." And Paul also makes this clear when he saith, "Henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also that love His appearing^o."

Then were the ten moved with indignation with respect

^a St. Matt. xvi. 19.

^o 2 Tim. iv. 8.

to the two^p. Then. When? When he had reproved them. So long as the judgment was Christ's, they were not moved with indignation; but seeing them preferred, they were contented, and held their peace, out of reverence and honour to their Master. And if they were vexed in mind, yet they dared not utter this. And when they had some feeling of human weakness towards Peter, at the time that he gave the didrachmas, they did not give way to anger, but asked only, "Who, then, is greatest^q?" But since here the request was the disciples', they are moved with indignation. And not even here are they straightway moved with indignation, when they asked, but when Christ had reproved them, and had said that they should not enjoy the first honours, unless they shewed themselves worthy of them.

See thou how they were all in an imperfect state, when both those were lifting themselves up above the ten, and these envying the two? But, as I said, shew me them after these things, and thou wilt see them delivered from all these passions. Hear, at least, how this same John, he who now came to Him for these things, everywhere gives up the first place to Peter, both in addressing the people, and in working miracles, in the Acts of the Apostles. And he conceals not Peter's good deeds, but relates both the confession, which he openly made when all were silent, and his entering into the tomb^r, and puts the Apostle before himself^s. For, because both continued with Him at His crucifixion, taking away the ground of his own commendation, he saith, "That disciple was known unto the high priest^t."

But James survived not a long time, but from the beginning he was so greatly filled with warmth, and so forsook all the things of men, and mounted up to so

^p E. V., "And when the ten heard it they were moved with indignation against the two brethren." ^q St. Matt. xvii. 24 to xviii. 1.
^r St. John vi. 68, 69. ^s Ibid. xx. 6. ^t Ibid. xviii. 15.

unutterable an height, as straightway to be slain". Thus, in all respects, they after these things became excellent.

But then, *they were moved with indignation.* What, then, saith Christ? *He called them unto Him, and said, The princes of the Gentiles exercise dominion over them.* For as they are disturbed and troubled, He soothes them by His call before His word, and by drawing them near Him. For the two having separated themselves from the company of the ten, had stood nearer Him, pleading their own interests. Therefore He brings near Him these also, by this very act, and by exposing and revealing it before the rest, soothing the passion both of the one and of the other.

And not as before, so now also doth He check them. For whereas before He brings little children into the midst^v, and commands to imitate their simplicity and lowliness; here He reproves them in a sharper way from the contrary side, saying, *The princes of the Gentiles exercise dominion over them, and their great ones^v exercise authority upon them, but it shall not be so among you; but he that will be great among you, let this man minister to all; and he that will be first, let him be last of all;* shewing that the love of pre-eminence belongs to the heathens. Whence He, too, strikes deep into them, by comparison with the Gentiles shaming their inflamed soul, and removes the envy of the one and the arrogance of the other, all but saying, "Be not moved with indignation, as insulted. For they harm and disgrace themselves most, who on this wise seek the first places, for they are amongst the last. For matters with us are not like matters without. *The princes of the Gentiles exercise dominion over them, but with Me the last, even he is first.*"

"And in proof that I say not these things without cause, by the things which I do and suffer, receive the proof of My sayings. For I have Myself done something

See ante, p. 530.

^v See St. Matt. xviii. 2.

^v Not E. V.

even more. For being King of the Powers above, I was willing to become Man, and I submitted to be despised, and despitefully entreated. And not even with these things was I satisfied, but even unto death did I come. Therefore," He saith,

"Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. Not even at this did I stop," saith He, "but My very life did I give a ransom; and for whom? For enemies. But thou if thou art abased, it is for thyself, but I for thee."

Be not then afraid, as though thine honour were plucked down. For how much soever thou humblest thyself, thou canst not descend so much as thy Lord. And yet His descent hath become the ascent of all, and hath made His own glory shine forth. For before He was made Man, He was known amongst angels only; but after He was made Man and was crucified, so far from lessening that glory, He acquired other besides, even that from the knowledge of the world.

Fear not then, as though thine honour were put down, if thou shouldst abase thyself, for in this way is thy glory more exalted, in this way it becomes greater. This is the door of the kingdom. Let us not, then, go the opposite way, neither let us war against ourselves. For if we desire to appear great, we shall not be great, but even the most dishonoured of all.

Seest thou how everywhere He urges them by the opposite things, giving them what they desire? For in the preceding parts also we have shewn this in many instances, and in the cases of the covetous, and of the vain-glorious, He did thus. For wherefore, He saith, dost thou give alms before men? That thou mayest enjoy glory? Thou must, then, not do so, and thou shalt surely enjoy it. Wherefore dost thou lay up treasures? That thou mayest be rich? Thou must, then, not lay up treasures, and thou shalt be rich. Even so here too, wherefore dost thou set thine heart

on the first places? That thou mayest be before others? Choose, then, the last place, and thou wilt enjoy the first. So that if it be thy will to become great, seek not to become great, and then thou wilt be great. For the other is to be little.

For the arrogant is of necessity base, and, on the contrary, the lowly-minded is high. This is the height that is true and genuine, and exists not in name only, nor in manner of address. And that which is from without is of necessity and fear, but this is like to God's. Such a one, though he be admired by no one, continues high; even as again the other, though he be courted by all, is of all men the basest. And the one is an honour rendered of necessity, whence also it easily passes away; but the other is of principle, whence also it continues stedfast. Since for this we admire the Saints also, that, being greater than all, they humbled themselves more than all. Wherefore even to this day they continue to be high, and not even death hath brought down that height.

Seest thou now how low he falls who desires to be exalted. For his boasting declares that he accounts all men to be nothing compared with himself. Why, then, dost thou seek honour of him who is nothing?

Thou seest, then, one low and set on a low place. Now, then, let us enquire about the high man. This one knows what man is, and that man is a great thing, and that he himself is last of all, and therefore whatever honour he may enjoy, he reckons this great, so that this one is consistent with himself and is high, and shifts not his judgment; for whom he accounts great, the honours that come from them he esteems great also, though they should chance to be small, because he accounts those who bestow them to be great. But the boastful man accounts them that give the honours to be nothing, yet the honours bestowed by them he reckons to be great.

Again, the lowly man is seized by no passion; no

anger can much trouble this man, no love of glory, no envy, no jealousy: and what can be higher than the soul that is delivered from these things? But the boastful man is held in subjection by all these things, like any worm crawling in the mire, for jealousy and envy and anger are for ever troubling his soul.

Which, then, is high? He that is superior to his passions, or he that is their slave? He that trembles at them and is afraid of them, or he that is unsubdued, and never taken by them? Which kind of bird should we say flies higher? that which is higher than the hands and the arrows of the hunter, or that which does not even suffer the hunters to need an arrow, from his flying along the ground, and from not being able ever to elevate himself? Is not, then, the arrogant man like this? for, indeed, every net readily catches him as crawling on the ground.

But if thou wilt, even from that wicked demon prove thou this. For what can be baser than the devil, because he had exalted himself; what higher than the man who is willing to abase himself? For the former crawls on the ground under our heel (ye shall tread, He saith, upon serpents and scorpions*), but the latter is set with the angels on high.

But if thou desirest to learn this from the example of haughty men also, consider that barbarian king, that led so great an army, who knew not so much as the things that are manifest to all; as, for instance, that stone was stone, and the images, images; wherefore he was inferior even to these. But the godly and faithful are raised even above the sun; than whom what can be higher, who rise above even the vaults of heaven, and passing beyond angels, stand by the very throne of the king.

And that thou mayest learn in another way their wileness; who will be abased? He who has God for his ally, or he with whom God is at war? Surely he

* *S. Luke x. 19.*

with whom he is at war? Hear, then, touching either of these, what saith the Scripture. "God resisteth the proud, but giveth grace unto the humble^a."

Again, I will ask you another thing also. Which is higher? He who acts as a Priest to God and offers sacrifice? or he who is somewhere far removed from confidence towards Him? And what manner of sacrifice doth the lowly man offer? one may say. Hear David saying, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise^b."

Seest thou the purity of this man? Behold also the uncleanness of the other; for every one that is proud in heart is unclean before God^a. Besides, the one hath God resting upon him ("For unto whom will I look," saith He, "but to him that is meek and quiet, and trembleth at My words^b"); but the other crawls with the devil, for he that is lifted up with pride shall suffer the devil's punishment. Wherefore Paul also said, "lest, being lifted up with pride, he shall fall into the condemnation of the devil^c."

Let us, then, become lowly, that we may be high. For most utterly doth arrogance abase. This abased Pharaoh. "I know not," he saith, "the Lord^d," and he became inferior to flies and frogs, and the locusts, and after that with his very arms and horses was he drowned in the sea. In direct opposition to him, Abraham saith, "I am dust and ashes^e," and prevailed over countless barbarians; and having fallen into the midst of Egyptians, returned, bearing a trophy more glorious than the former, and, cleaving to this virtue, grew ever more high. Therefore he is celebrated everywhere, therefore he is crowned and proclaimed; but Pharaoh is earth and ashes, and if there is anything else more vile than these. For nothing doth God so abhor

^a St. James iv. 6.

^b See Isa. lxvi. 2.

^c Gen. xviii. 27.

^a Ps. li. 17.

^b 1 Tim. iii. 6.

^a See Prov. xvi. 5.

^d Exod. v. 2.

as arrogance. For this object hath He done all things from the beginning, in order that He might root out this passion. Because of this are we become mortal, and are in sorrows and wailings. Because of this are we in toil, and sweat, and in labours continual, and mingled with affliction. For, indeed, out of arrogance did the first man sin, looking for an equality with God. Therefore, not even what things he had did he continue to possess, but lost even these.

For arrogance is like this, so far from adding to us any improvement of our life, it subtracts even what we have; as, on the contrary, humility, so far from subtracting from what we have, adds to us also what we have not.

This virtue, then, let us emulate, this let us pursue, that we may both enjoy present honour, and attain unto the glory to come, by the grace and love towards man of our Lord Jesus Christ, with Whom be unto the Father glory and might, together with the Holy Ghost, now and always, and world without end. Amen¹.

¹ St. Chrysostom.

ST. BARTHOLOMEW'S DAY.

FOR THE EPISTLE.

ACTS v. 12—16.

“And by the hands of the Apostles were many signs and wonders wrought,” &c.

And by the hands of the Apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's Porch. And of the rest durst no man join himself unto them, (i.e. to the Apostles;) but the people magnified them, (i.e. the Jewish people. If no man durst join himself unto them, the Apostles,) believers were, (however,) the more added unto the Lord, multitudes both of men and women, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

That at the least the shadow of Peter passing by, &c.

This had not occurred in the history of Christ; but see here actually coming to pass what He had foretold them, that “He which believes on Me, the works that I do shall he do also, and greater works than these shall he do^a.”

There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

From all quarters accrued to the Apostles fresh tribute of wonder; from them that believed, from them that were healed, from him that was punished^b; from their own boldness of speech towards their adversaries,

^a St. John xiv. 12.

^b Ananias, Acts v. 5.

from the virtuous behaviour of the believers ; for certainly the effect produced was not owing to the miracles only. For though the Apostles themselves modestly ascribe it all to this cause, declaring that they did these things in the Name of Christ, yet at the same time the life and noble conduct of the men helped to produce this effect. *And believers were more added unto the Lord, both men and women.* Observe, how he now no longer tells the number of them that believed ; at such a rate was the faith making way even to an immense multitude, and so widely was the Resurrection proclaimed. So then *the people magnified them.* They were now no longer lightly to be despised, as once they were ; for in a single moment, at a single turn of the scale, so great effects have been produced by the fisherman and by the publican ! Earth was become a heaven, for manner of life, for boldness of speech, for wonders ; like Angels, were they looked upon with marvel ; all unconcerned were they become for ridicule, for threats, for perils ; compassionate were they, and beneficent ; some they succoured with money, and some with words, and some with healing of their bodies and of their souls ; no kind of healing is there but they accomplished it^c.

But how could it be that the shoots should have more power than the root ? yet do the Apostles appear to have wrought greater works than Christ^d. At the voice of the Lord the dead arose, at the shadow of Peter, as he passed by, a dead man arose. The latter seemeth greater than the former. But Christ could work without Peter, Peter could not work save in Christ ; for “without Me,” saith He, “ye can do nothing^e.”

There are men whom it pleaseth to perform a miracle, and who require miracles from those who have grown in grace in the Church ; and they who seem to

^c St. Chrysostom.
James.

^d See the Gospel for SS. Philip and
^e St. John xv. 5.

themselves far advanced, wish to do the like, and suppose they belong not to God if they cannot do it. But the Lord our God, Who knoweth what He giveth, and to whom, and how the framework of the body may be preserved in peace, addresses the Church through the Apostle: "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?" Ye see then, brethren, how in our members each hath its own office. The eye seeth, and heareth not: the ear heareth, and seeth not. But if there be health in the body and the members contend not against one another, the ear seeth in the eye, the eye heareth in the ear; nor can it be objected to the ear that it seeth not, so as to say to it, "you are inferior, you are nothing; can you see and discern colours as the eye doth?" For the ear answereth from the peace of the body and saith, "I am where the eye is, I am in that body; in myself I see not, in that wherewith I exist I see."

Let, then, a man who is in the membership of the Body of Christ answer the reproach of the ignorant, who casts in his teeth that he works no miracles, and say, "Thou who sayest, 'Thou art not righteous, because thou dost not work miracles;' thou mightest say also to the ear, 'Thou art not in the body, for thou seest not.' Thou sayest, 'Thou shouldst do what Peter did.' But Peter did it for me also, since I am in the Body wherein Peter wrought it. In him I do what he doeth, from whom I am not divided &."

While the message of the Gospel was not yet spread abroad, miracles were with good reason marvelled at, but now men must get to be admired by their lives. For nothing so raises respect in the heathen as virtue, nothing so offends them as vice. And with good reason. When one of them sees the greedy man, the

¹ 1 Cor. xii. 21, 17.

² St. Augustine on Ps. cxxxi. 1.

plunderer, exhorting others to liberality, when he sees the man who was commanded to love even his enemies, treating his very kindred like brutes, he will say that the words are folly. When he sees one trembling at death, how will he receive from him the account of immortality? When he sees us fond of rule, and slaves to passions, he will more firmly remain in his own doctrines, forming no high opinion of us. We, we are the cause of their remaining in their error. Their own doctrines they have long condemned, and in like manner they admire ours, but they are hindered by our mode of life. To follow wisdom in talk is easy, many among themselves have done this; but they require the proof by works. "Then let them look to the ancients of our profession." But about them they by no means believe; they enquire concerning those now living. "Shew me," It saith, "thy faith by thy works^h;" but this is not the case; on the contrary, seeing us tear our neighbours worse than any wild beast, they call us the curse of the world. These things restrain the heathen, and suffer them not to come over to our side. So that we shall be punished for these also; not only for what we do amiss ourselves, but because the name of God is blasphemed by them. How long shall we be given up to wealth, and luxury, and other passions? for the future let us leave them. Hear what the Prophet saith of certain foolish ones, "Let us eat and drink, for to-morrow we shall dieⁱ." But in the present case we cannot even say this, so many gather round themselves what belongs to all. So chiding them also, the Prophet said, "Will ye dwell alone upon the earth^k?" Wherefore I fear lest some grievous thing come to pass, and we draw down upon us heavy vengeance from God. And that this may not come to pass, let us be careful of all virtue, that we may obtain the future blessings, through the grace and

^h St. James ii. 18, so read in some copies.ⁱ Isa. xxii. 13.^k Isa. 7. 8, LXX.

loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory now and for ever, and world without end. Amen¹.

THE GOSPEL.

ST. LUKE xxii. 24—30.

“And there was also a strife among them,” &c.

And there was also a strife among them, which of them seems to be the great one. And He said unto them, The Kings of the Gentiles are their lords, and they who rule over them are called their benefactors. But with you it is not so; but he who is great among you, let him be as the youngest: and let him who governeth be as he that doth serve. For which is the chief, he that reclineth at table, or he that serveth? Is not he that reclineth? But I am in the midst of you as he that serveth. But ye are they who have remained with Me in My temptations: and I will make a covenant with you, as My Father hath appointed for Me a kingdom, that ye shall eat and drink at My Table in My kingdom, and ye shall sit on twelve thrones, judging the twelve tribes of Israel².

“Awake ye and watch³,” is the summons to us of one of the holy Apostles: for everywhere the net of sin is spread, and Satan maketh us his prey in divers ways, seizing hold of us by many passions, and so leading us on to a reprobate mind. Those, therefore, must be awake who would not willingly be subject to his power: for thereby they will gain the victory by Christ's help, Who careth for our souls, and delivereth them from every passion, that so with sound and vigorous mind they may run along the praiseworthy and gainful pathway of that mode of life which is pleasing to Him. For how great His mercy is towards us, the pur-

¹ St. Chrysostom on St. John xiii. 34, 35.
from Scripture are as in St. Cyril's Commentary.

² The quotations
³ 1 Thess. v. 6.

port of the lessons set before us once again declares. For the disciples had given way to a human infirmity, and were contending with one another, who of them is the chief, and superior to the rest; for those perchance who held the second rank among them were not willing to give way to those who held the first. But even this arose and was recorded for our benefit, that that which happened to the holy Apostles may prove a reason for humility in us. For Christ immediately rebukes the malady, and like a vigorous physician cuts away by an earnest and deep-reaching commandment, the passion which had sprung up among them.

Now it was from an unprofitable love of glory, the root of which is pride, that this vain and senseless ambition had, so to speak, shot up. For the very fact of wishing at all to be set over others, and to strive for this end, renders a man liable to be justly blamed: though, on the other hand, it is not absolutely destitute of that which may fitly be praised. For to be exalted in virtue is worthy of all estimation: but those who would attain to it must be of modest mind, and possess such humbleness of feeling as to abandon, out of love to the brethren, all idea of pre-eminence. And such the blessed Paul would also have us be, thus writing, "Consider, as regards your companions, that in honour they are better than you^{*}." For so to feel is highly worthy of the saints, and renders them glorious, and makes our piety unto God more worthy of honour: it tears the net of the devil's malice, and breaks his manifold snares, and rescues us from the pitfalls of depravity; and, finally, it perfects us in the likeness of Christ the Saviour of us all. For listen how He sets Himself before us as the pattern of a humble mind, and of a will not set on vain-glory: for, "Learn," He says, "of Me, Who am meek and lowly in heart[†]."

Here, however, in the passage which has just been

* Rom. xii. 10.

† St. Matt. xi. 29.

read, He says, *For which is the chief, he that reclineth at table, or he that serveth? Is not he that reclineth? But I am in the midst of you as he that serveth.* And when Christ thus speaks, who can be so obdurate and unyielding as not to cast away all vain-gloriousness, and banish from his mind the love of empty honour? For He Who is ministered unto by the whole creation of rational and holy beings; Who is lauded by the Seraphim; Who is tended by the services of the universe; He Who is the equal of God the Father in His throne and kingdom, taking a servant's place, washed the holy Apostles' feet. And in another way moreover He holds the post of servitude, by reason of the dispensation in the flesh. And of this the blessed Paul bears witness, where he writes; "For I say that Christ was a minister of the Circumcision to fulfil the promises of the fathers; and the Gentiles shall praise God for mercy^a." He, therefore, Who is ministered unto became a minister: and the Lord of glory made Himself poor, "leaving us an example^r," as it is written.

Let us therefore avoid the love of vain-glory, and deliver ourselves from the blame attached to the desire of chieftainship. For so to act makes us like unto Him, Who submitted to empty Himself for our sakes: while superciliousness and haughtiness of mind make us plainly resemble the princes of the Gentiles, to whom an arrogant bearing is ever, so to speak, dear, or even perhaps fitting. *For they are called,* He says, *Benefactors,* that is, are flattered as such by their inferiors. Be it so then, that they, as not being within the pale of the sacred laws, nor obedient to the Lord's will, are the victims of these maladies: but let it not be so with us; rather let our exaltation consist in humility, and our glorying in not loving glory; and let our desire be set upon those things which are well-pleasing to God, while we have in mind what the wise man says even

^a Rom. xv. 8.

^r 1 St. Pet. ii. 21.

to us, "The greater thou art, humble thyself the more, and thou shalt find grace before the Lord^{*}." For He rejecteth the proud, and counteth the boastful as His enemies, but crowneth with honour the meek and lowly in mind.

The Saviour therefore drives away from the holy Apostles the malady of vain-gloriousness: but they perchance might think among themselves, and even say, "What therefore will be the reward of fidelity? or what advantage shall they receive, who have laboured in attendance upon Him, when temptations from time to time befall?" In order, therefore, that being confirmed by the hope of the blessings that are in store, they may cast away from their minds all slothfulness in virtuous pursuits, and choose rather with earnest mind to follow Him, and take pleasure in labour for His sake, and count the doing so a cause of gain, and the pathway of joy, and the means of eternal glory, He necessarily says, *Ye are they who have remained with Me in My temptations[†]: and I will make a covenant with you as My Father hath appointed for Me a kingdom, that ye shall eat and drink at My table in My kingdom: and ye shall also sit on twelve thrones, judging the twelve tribes of Israel.* Observe, I pray, that He does not yet quit the limits of humanity, but for the present confines Himself within them, because He had not as yet endured the precious Cross; for He speaks as one of us: but after the Resurrection from the dead He revealed His glory, the season calling Him thereto: for He said, "All power hath been given Me in heaven and in earth[‡]." He speaks therefore, as I said, in human fashion, as not having yet mounted

* Ecclus. iii. 18.

† Vain is the good that we do if it be given over before the end of life, in that it is in vain too for him to run fast, who fails before he reaches the goal. Hence it is said of the reprobate, "Woe unto you that have lost patience." Hence Truth says to His elect, "Ye are they that have continued with Me in My temptations." St. Gregory, *Morals*, bk. i. § 53.

‡ St. Matt. xxviii. 18.

above the measure of his humiliation. For this reason He says, that *as My Father hath made with Me a covenant of a kingdom, so I also will make a covenant with you, that ye shall eat and drink constantly at My table in My kingdom.* Is it the case, then, that even after the resurrection from the dead, when the time has come in which we shall be with Christ, and He will endow us with the likeness of His glorified Body; even after we have thus put on incorruption, is it, I say, the case, that we shall again be in need of food and of tables? Or is it not, then, utterly foolish to say or wish to imagine anything of the sort? For when we have put off corruption, of what bodily refreshment shall we henceforth be in need? And if so, what is the meaning of the expression, *I shall eat at My table in My kingdom?* I answer, that once again from the ordinary matters of life He declares to us things spiritual. For those who enjoy the foremost honours with earthly kings, banquet with them, and eat in their company: and this is counted by them the summit of glory. And there are too, others, esteemed worthy of honour by those in power, who nevertheless are not permitted to draw near to the same table with them. To shew, then, that they will enjoy the highest honours with Him, He uses an example taken from ordinary life, and says, *I will make a covenant with you, that ye shall eat and drink at My table in My kingdom: and ye shall sit also upon twelve thrones judging Israel.*

How, or in what manner? It means that the disciples being of Israelitish race, obtained the foremost honours with Christ, the Saviour of all, because by faith and constancy they seized upon the gift: whom may we also endeavour to imitate, for so will He Who is the Saviour and Lord of all receive us into His kingdom: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost for ever and ever, Amen ^x.

^x St. Cyril of Alexandria.

The kingdom of God is not of this world. But it it is not equality with God, but likeness to Him, unto which man must aspire. For Christ alone is the full image of God, on account of the unity of His Father's glory expressed in Him. But the righteous man is after the image of God, if for the sake of imitating the likeness of the Divine conversation, he through the knowledge of God despises the world. Therefore also we eat the Body and Blood of Christ, that we may be partakers of eternal life. For the reward promised to us [in His kingdom] is not meat and drink, but the communication of heavenly grace and life ^v.

And sit on thrones judging the twelve tribes of Israel.

From this passage we learn that Jesus will judge with His disciples, whence He says in another place to the Jews, "Therefore they shall be your judges ^z." And whereas He says they shall sit on twelve thrones ^a, we need not think that twelve persons only shall judge with Him. For by the number twelve is signified the whole number of those that shall judge; and that because the number seven, which generally represents completeness, contains the two numbers four and three, which multiplied together make twelve. For if it were not so, as Matthias was elected into the place of the Traitor Judas, the Apostle Paul who laboured more than they all should not have place to sit to judge; but he shews that he with the rest "of the Saints" pertains to the number of judges when he says, "Know ye not that we shall judge angels ^b?" In the number

^v St. Ambrose, Cat. Aur.

^a St. Matt. xii. 27, on which passage St. Jerome says, *Therefore shall they be your judges*, not by authority, but by comparison; they ascribe the casting out of the demons to God, you to the Prince of the demons. But if it is of the Apostles also that this is said (and so we should rather take it), then they shall be their judges, for they shall sit on twelve thrones judging the twelve tribes of Israel. St. Jerome in Cat. Aur., on Matt. xii.

^a See St. Matt.

xix. 28, "twelve thrones."

^b 1 Cor. vi. 3.

of judges, therefore, are included all that have left their all, and followed the Lord.

The same holds good, by reason of this number twelve, of those that are to be judged. For when it is said, *judging the twelve tribes of Israel*, yet is not the tribe of Levi, which is the thirteenth, to be exempt from being judged by them; nor shall they judge this nation alone, and not also other nations^c.

[*See also the Gospel for the Conversion of St. Paul.*]

^c St. Augustine, Cat. Aur., in St. Matt. xix.

ST. MATTHEW'S DAY.

THE EPISTLE.

2 COR. iv. 1—6.

“Therefore, seeing we have this ministry,” &c.

Therefore, seeing we have this ministry, as we have received mercy, we faint not ; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully.

What means *the hidden things of dishonesty* ? We do not, Paul means, profess and promise great things, and in our actions shew forth others as they do [the false Apostles] ; but such we are as we appear, not having any duplicity, not “saying and doing such things as we ought to hide and veil over” with shame and blushes. And to interpret this, he added, *not walking in craftiness*. What they considered to be praise, that he proves to be shameful and worthy of scorn. They had the reputation of taking nothing, but they took and kept it secret ; they had the character of saints and approved Apostles, but they were full of numberless evil things. But, saith he, *we have renounced these things* ; (for these are what he also calls *the hidden things of dishonesty* ;) being such as we appear to be, and keeping nothing veiled over. And that not in this our life only, but also in the preaching itself. For this is, *nor handling the word of God deceitfully.*

But by manifestation of the truth.

Not by the countenance, and the outward show, but by the very proof of our actions.

Commending ourselves to every man's conscience.

For not to believers only, but also to unbelievers,

we are manifest; lying open unto all, that they may test our actions as they may choose; and by this we commend ourselves, not by acting a part, and carrying about a specious mask. We say then, that we take nothing, and we call you for witnesses; we say that we are conscious of no wickedness, and of this again we derive the testimony from you, not as they^a, who, veiling over their actions, deceive many. But we both set forth our life before all men; and we lay bare the preaching, so that all comprehend it.

Then, because the unbelievers knew not its powers, he added, this is no fault of ours, but of their own insensibility. Wherefore also he saith,

But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not^b.

As he said also before, To some a savour of death unto death, to others a savour of life unto life, so he saith here too. But what is *the god of this world*? Those that are infected with Marcion's notions^c, affirm that this is said of the Creator, the Just only, and not Good; for they say there is a certain God, just and not good. But the Manichees say that the devil is here intended, desiring from this passage to introduce another creator of the world beside the True One very senselessly. For the Scripture useth to employ the term god, not in regard of the dignity of that so designated, but of the weakness of those in subjection to it, as when it calls Mammon lord, and the belly god. But neither is the belly therefore God, nor Mammon Lord, save only of those who bow themselves down to them. But we assert of this passage, that this is spoken neither of the devil, nor of another creator, but of the God of the Universe, and that it is to be read thus: *God hath blinded the minds of the unbelievers of this world.* For the world to come hath no unbelievers; but the pre-

^a i.e. false Apostles.
ante, pp. 111, 210.

^b See 2 Cor. ii. 16.

^c See Notes.

sent only. But if it should even be read otherwise, as *the God of this world*; neither doth this afford any handle [to the Manichee], for this doth not shew Him to be the God of this world only. For He is called "the God of heaven^d," yet is He not the God of heaven only; and He is called "the God of Abraham, and the God of Isaac, and the God of Jacob^e;" and yet He is not God of them alone. And one may find many other like testimonies in the Scriptures. How then hath He *blinded* them? Not by working unto this end, Away with the thought!—but by suffering and allowing it. For it is usual with the Scripture so to speak, as when it saith, "God gave them over to a reprobate mind^f." For when they themselves first disbelieved, and rendered themselves unworthy to see the mysteries; He Himself also thereafter permitted it. What did it behove Him to have done? To draw them by force, and reveal to those who would not see? But so they would have despised the more, and would not have seen either^g. Wherefore also he added,

Lest the light of the glorious Gospel of Christ should shine upon them.

Not that they might disbelieve in God, but that unbelief might not see what are the things within, as also He enjoined us, commanding us not to "cast the pearls before swine^h." Had He revealed even to those who disbelieve, their disease would have been the rather aggravated. For if one compel a man labouring under ophthalmia to look at the sun-beams, he increases the infirmity. Wherefore the physician even shuts him up in darkness, so as not to aggravate his disorder.

^d Ps. cxxxvi. 26, &c.

^e Exod. iii. 6, &c.

^f Rom. i. 28.

^g By the God of this world the Bishop of Lincoln (Commentary) here understands the Devil. See St. John xii. 31; xiv. 30; xvi. 11; Eph. ii. 2; vi. 12. But these and the following remarks of St. Chrysostom are valuable, whether they may be considered as applicable to this particular passage or not.

^h St. Matt. vii. 6.

So then here also we must consider, that these persons became unbelievers of themselves, but having become so, they no longer saw the secret things of the Gospel, God thenceforth excluding its beams from them. As also He said to the disciples, "Therefore speak I to them in parables, because they hearing hear not¹." But that what I say may also become clearer by an example; suppose a man, a Greek, accounting our religion to be fables. This man, then, how will he be more advantaged? by going in and seeing the mysteries, or by remaining without? Therefore he says, *lest the light should shine unto them*, still dwelling on the history of Moses². For what happened to the Jews in his case, this happeneth to all unbelievers in the case of the Gospel. And what is that which is overshadowed, and which shines not unto them? *The light of the glorious Gospel of Christ*. Namely, that the Cross is the salvation of the world, and His glory; that Himself, this Crucified One, is about to come with much splendour; all the other things, those present, those to come, those seen, those not seen, the unspeakable splendour of the things looked for. Then to shew that they are not only ignorant of the glory of Christ, but of the Father's also, since they know not His, he added, *Who is the image of God*. For do not halt at Christ only. For as by Him thou seest the Father, so if thou art ignorant of His Glory, neither wilt thou know the Father's.

For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.

And what is the nature of the connexion then? What hath this to do with what has been said? He either hints at them¹ as exalting themselves, and persuading the disciples to name themselves after them; as he said in the former Epistle, "I am of Paul, and I of Apollos;" or else another thing of the gravest cha-

¹ St. Matt. xiii. 13.

² Exod. xxxiv. 30—35; 2 Cor. iii. 7.

³ The false Apostles; 1 Cor. iii. 4.

racter. What then is this? Seeing that they waged fierce war against them, and plotted against them on every side. "Is it," he says, "with us, ye fight and war?" Nay, but with Him that is preached by us, *for we preach not ourselves*. I am a servant, I am but a minister even of those who receive the Gospel, transacting everything for Another, and for His glory doing whatsoever I do. So that in warring against me, thou throwest down what is His. For so far am I from turning to my own personal advantage any part of the Gospel, that I will not refuse to be even your servant for Christ's sake; seeing it seemed good to Him so to honour you, seeing He so loved you, and did all things for you! Wherefore he saith, *and ourselves your servants for Jesus' sake*. Seest thou a soul pure from vain-glory? "In truth," saith he, "we not only do not take to ourselves aught of our Master's, but even to you we submit ourselves for His sake."

For God, Who commanded the light to shine out of darkness, hath shined in your^m hearts.

Seest thou how again, to those who were desirous of seeing that surpassing glory, I mean that of Moses, he shews it flashing with added lustre? As upon "the face of Moses, so also hath it shined unto your hearts," saith he. And first he puts them in mind of what was made in the beginning of the Creation, sensible light and darkness sensible, shewing that this creation is greater. And where commanded He light to shine out of darkness? In the beginning, and in prelude to the Creation; for, saith he, "Darkness was upon the face of the deep. And God said, Let there be light, and there was lightⁿ." Howbeit, then, indeed He said, "Let it be, and it was:" but now He said nothing, but Himself became Light for us. For the Apostle said not, "hath now commanded," but *hath Himself shined*. Therefore neither do we see sensible objects by the shining of this Light, but God

^m A. V., our.

ⁿ Gen. i. 2, 3.

Himself through Christ. Seest thou the invariableness in the Trinity? For of the Spirit, he says, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord*." And of the Son; *Lest the light of the glorious Gospel of Christ, Who is the Image of God, should shine unto them.* And of the Father; *Who commanded the Light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*; for, as when he had said, *Of the Gospel of the glory of Christ*, he added *Who is the Image of God*, shewing that they were deprived of His glory also. So after saying, *the knowledge of God*, he added, *in the face of Jesus Christ*, to shew that through Him we know the Father, even as through the Spirit also we are brought to Him.

Let us be amazed at the power of God, admire, adore it. Let us ask Jews, let us ask Greeks, who persuaded the whole world to desert from their fathers' usages, and to go over to the ranks of another way of life? The fisherman, or the tent-maker? the publican, or the unlearned and ignorant? And how can these things stand with reason, except it were the Divine power which achieveth all by their means? And what, too, did they say to persuade them? "Be baptized in the name of the Crucified? Of what kind of man? One they had not seen, nor looked upon. But nevertheless, saying and preaching these things, they persuaded them, that they who gave them oracles, and whom they had received by tradition from their forefathers, were no gods: whilst this Christ, He Who was nailed to the Wood, drew them all unto Himself. And yet, that He was indeed crucified and buried, was manifest in a manner to all; but that He was risen again, none, save a few, saw. But still of this, too, they persuaded those who had not beheld;

and not that He rose again only, but that He ascended also into heaven, and cometh to judge the quick and dead. Whence, then, the persuasiveness of these sayings, tell me? From none other thing, but from the power of God. For, in the first place, innovation itself was offensive to all; but when, too, one innovates in such things, the matter becomes more grievous: when one tears up the foundations of ancient customs, when one plucks laws from their seat. And besides all this, neither did the heralds seem worthy of credit, but they both were of a nation hated amongst all men, and were timorous and ignorant. Whence, then, overcame they the world? Whence cast they out you, and those your forefathers who were reputed to be philosophers, along with their very gods? Is it not quite evident, that it was from having God with them? For these are not successes of human, but of unspeakable and divine power." "No," saith one, "but of witchcraft." Then certainly ought the power of the demons to have increased, and the worship of idols to have extended. How, then, is it that they have been overthrown, and have vanished, and the worship and the service of God have increased and extended? So that from this even it is manifest, that what was done was the decree of God; and not from the preaching only, but also from the rule of life itself. For when was virginity so largely planted everywhere in the world? when contempt of wealth, and of life, and of all the things of this life? Such as were wicked, and wizards, would have effected nothing like this, but the exact opposite: whilst these introduced amongst us the life of Angels; and not introduced merely, but succeeded also in it in our own land, in that of the barbarians, in the very extremities of the earth. Whence it is manifest that it was the power of Christ everywhere that affected all, which everywhere shineth, and swifter than any lightning illumeth the hearts of men. All these things, then, considering,

and accepting what hath been done as a clear proof of the promise of the things to come, worship with us the invincible might of The Crucified, that ye may both escape the intolerable punishments, and obtain that everlasting kingdom : of which may all we partake through the grace and love towards men of our Lord Jesus Christ ; to Whom be glory world without end. Amen ^p.

THE GOSPEL.

ST. MATTHEW ix. 9—13.

“And as Jesus passed forth from thence,” &c.

And as Jesus passed forth from thence, He saw a man sitting at the receipt of custom, named Matthew ; and He said unto him, Follow Me.

We have cause to admire the self-denial of the Evangelist, how he disguises not his own former life, but adds even his name, when the others had concealed him under another appellation ^q.

He calls himself both Matthew and Publican, to shew the readers that none need despair of salvation who turn to better things, seeing that he from a Publican became an Apostle ^r.

But why did he say he was *sitting at the receipt of custom* ? To indicate the power of Him that called him, that it was not when he had forsaken this wicked trade, but from the midst of the evils He drew him up ; much as He converted the blessed Paul when frantic, and raging, and darting fire. The fishermen, too, He called when they were in the midst of their business, but this was a craft not of bad repute, but rather that of men rudely bred and simple, whereas the business of a publican was one full of all insolence

^p St. Chrysostom.

^q Ibid.

^r St. Jerome, Cat. Aur.

and boldness, a mode of gain whereof no fair account could be given, a shameless traffic, a robbery under cloke of law. Yet He Who uttered the call was ashamed of none of these things.

But why talk I of His not being ashamed of a publican, when even with regard to that woman which was a sinner^a, so far from being ashamed to call her, He actually permitted her to kiss His feet, and to moisten them with her tears. Yea, for to this end He came, not to cure bodies only, but to heal likewise the wickedness of the soul. This he had just done in the case of the man sick of the palsy^b, and having shewn clearly that He is able to forgive sins, then, not before, He comes to him of whom we are now speaking; that they might no more be troubled at seeing a publican chosen into the choir of the Disciples. For He that hath power to undo all our offences, why marvel if He make even a publican an Apostle.

And he arose and followed Him.

As thou hast seen the power of Him that called, so consider also the obedience of him that was called: how he neither resisted, nor disputing said, "What is this? Is it not a deceitful calling wherewith He calls me, being such as I am?" Nay; this humility had been out of season; he obeyed straightway, and did not even request to go home and communicate with his relations concerning this matter; as neither did the fishermen; but as they left their net and their ship and their father, so did he his receipt of custom and his gain, and followed Jesus, shewing a mind prepared for all things; and, breaking himself away at once from all worldly affairs, by his complete obedience he bare witness that He Who had called him had chosen a good time for his calling^c.

Porphyry and the Emperor Julian insist from this account, that either the historian is to be charged with

^a St. Luke vii. 37, 38.

^b St. Matt. ix. 2.

^c St. Chrysostom.

falsehood, or those who so readily followed the Saviour, with haste and temerity. They forget the signs and wonders which had preceded, and which no doubt the Apostles had seen before they believed. Yea, the brightness of effulgence of the hidden Godhead which beamed from His human countenance might attract them at first sight. For if the loadstone can, as it is said, attract iron, how much more can the Lord of all creation draw to Himself whom He will^{*}.

Why, it may be asked, is it that Matthew hath not told us of the rest of the Apostles, how or when they were called; but only of [himself and] Peter and James, and John and Philip, and nowhere of the others? [†]

Because they were in the most alien and lowly stations, for nothing can be more disreputable than the office of publican, nothing more abject than that of fisherman: and that Philip also was among the very ignoble is manifest from his country. Therefore those especially they proclaim to us, with their ways of life, to shew that we ought to believe them in the glorious parts of their histories also. For they who choose not to pass by any of the things which are accounted reproachful, but are exact in publishing these more than the rest, whether they relate to the Teacher or to the disciples, how can they be suspected in the parts which claim reverence. Many signs and miracles are passed over by them, while the events of the Cross, accounted to be full of reproach, they utter minutely and aloud; and the mean pursuits of the disciples, and their faults, and those of their master's ancestry who were notorious for sins, they proclaim with a clear voice. Whence it is manifest that they made much account of truth, and wrote nothing for favour or display.

Having then called Matthew, Jesus also honoured him with a very great honour by partaking of his

^{*} St. Jerome, Cat. Aur.
St. Chrysostom did not consider Nathanael to be the same with St. Bartholomew.

[†] It appears by this, that

table; for in this way He would both give him good hope for the future, and lead him on to greater confidence. For not in a long time, but at once, He healed his vice.

And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with Him and His disciples.

Not with Matthew only doth He sit down at meat, but with others also, although this was counted a charge against Him, that he chased not away the sinners. But the Evangelists conceal not the blame which is cast on His proceedings.

Now the publicans came together as to one of the same trade; for Matthew, exulting in the entrance of Christ, had called them all together. The fact is, Christ was wont to try every kind of treatment, and not only when discoursing, or when healing, or when reproving His enemies, but even at His morning meal, He would correct such as were in a bad way; hereby teaching us that every season and every work may afford us profit.

Yet, surely, what was then set before them had come of injustice and covetousness: but Christ refused not to partake of it, because the ensuing gain was to be great; yea, rather He becomes partaker of the same roof and table with them that have committed such offences. For so it is with a physician; unless he endure the corruption of the sick, he frees them not from their infirmity.

And yet undoubtedly He hereby incurred an evil report; first, by eating with Matthew at all; then by eating in his house; and thirdly, by eating in company with many publicans. See how He is reproached, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners *."

Let them hear, as many as are striving to deck themselves with great honour for fasting, and let them

* St. Matt. xi. 19.

consider that our Lord was called a man gluttonous and a winebibber, and He was not ashamed, but overlooked all these things, that He might accomplish what He had set before Him.

But, it may be asked, how it is that Paul commands, "If any man that is called a brother be a fornicator or covetous, with such an one no not to eat?" In the first place, it is not as yet manifest, whether he gives this charge to teachers also, or not rather to brethren only. Next, those who sat at meat with Jesus were not yet of the number of the perfect, nor of those who had become brethren. Besides this, Paul's command, even with regard to the brethren, is to shrink from them when they continue as they were before, but these men had now ceased from this, and were converted.

But none of these things shamed the Pharisees, but they accuse Him to His disciples saying,

Why eateth your Master with publicans and sinners!

When the disciples seemed to be doing wrong, these same addressed Christ, "Behold, Thy disciples do that which is not lawful to do on the sabbath day^b;" but here they speak against Him to His disciples, both being the part of men dealing craftily, and wishing to separate from the Master the choir of the disciples.

What, then, saith Infinite Wisdom?

They that be whole need not a Physician, but they that are sick.

See how he turned their reasoning to the opposite conclusion. While they made it a charge against Him that He was in company with these men; He, on the contrary, saith, that His not being with them would be unworthy of Him, and of His love of man; and that to amend such persons is not only blameless, but necessary and praiseworthy.

After this, that He might not seem to put them that were bidden to shame, by saying, "they that are

^a 1 Cor. v. 11.

^b St. Matt. xii. 2.

sick ;” see how He makes up for it again, by reprov-
ing the others, and saying,

*Go ye and learn what that meaneth, I will have mercy,
and not sacrifice.*

This He said to upbraid them with their ignorance
of Scripture.

He might have said, “Did ye not mark how I re-
mitted the sins of the sick of the palsy, how I braced
up his body ?” But He saith no such thing to the
Pharisees, but argues with them first according to com-
mon reasoning, and then from the Scriptures. For
having said, *They that be whole need not a physician, but
they that are sick ;* and having covertly indicated that
He Himself was the Physician ; after that He said,
*Go ye and learn what that meaneth, I will have mercy,
and not sacrifice.*

Not so doth He speak to His disciples, but them He
puts in mind of His signs, as when He says, “Do ye
not remember the five loaves of the five thousand, and
how many baskets ye took up ;” but these Pharisees
He reminds of our common infirmity, and signifies
them at any rate to be of the number of the infirm ;
who did not so much as know the Scriptures, but,
making light of the rest of virtue, laid all the stress
on their sacrifices. This He is earnestly intimating to
them when He sets down in brief what had been
affirmed by all the Prophets^d, saying, *Learn ye what
that meaneth, I will have mercy, and not sacrifice.*

Hereby He signifies that not He was transgressing
the Law, but they ; as if He had said, “Wherefore ac-
cuse ye Me ? Because I bring sinners to amendment ?
Ye must then accuse the Father also.” Much as He
said elsewhere, “My Father worketh hitherto, and I
work^e ;” so here He saith, *Go ye and learn what that
meaneth, I will have mercy, and not sacrifice.* “For as
this is His will,” saith Christ, “so also is it Mine.”

* St. Matt. xvi. 9.
xvi. 3 ; Isa. i. 11—15 ; Micah vi. 6—8.

^d See Hosea vi. 6 ; Ps. 1. 8—15 ; Prov.
* St. John v. 17.

Seest thou how the one is superfluous, the other necessary? For He said not, "I will have mercy and sacrifice," but *I will have mercy, and not sacrifice*. That is, the one thing He allowed, the other He cast out; and proved that what they blamed, so far from being forbidden, was even ordained by the Law, and more so than sacrifice. And He brings in the Old Testament, speaking words and ordaining laws in harmony with Himself.

Having, then, reproved them, both by common illustrations and by the Scriptures, He adds,

I am not come to call the righteous, but sinners to repentance.

And this He saith in irony; as when He said, "Behold, Adam is become as one of Us¹;" and again, "If I be hungry I will not tell thee²." For that no man on earth was righteous, Paul declared, saying, "For all have sinned, and come short of the glory of God³." And by this, too, the guests were comforted: "So far am I," saith He, "from loathing sinners, that for their sakes only am I come." Then, lest He should make them careless, He stayed not at the word *sinners*, but added, *unto repentance*: "For I am not come that they should continue sinners, but that they should alter and amend⁴."

¹ Gen. iii. 22, LXX.

² Ps. l. 12.

³ Rom. iii. 23.

⁴ St. Chrysostom.

ST. MICHAEL AND ALL ANGELS' DAY.

THE GOSPEL.

ST. MATTHEW xviii. 1—10.

“ At the same time came the disciples,” &c.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven ?

The disciples experienced some feeling of human weakness, as the Evangelist denotes, by saying, *At the same time*, when Jesus had just preferred Peter before all. Ashamed to shew the feeling which was working within, they do not say openly, “ Why have you honoured Peter above us ?” but they ask in general, *Who is the greatest ?* When in the Transfiguration they saw three distinguished, namely, Peter, James, and John, they had no such feeling, but now that one is singled out for especial honour, they are grieved. And not for this only, but there were many other things which they put together to kindle that feeling. For to him He had said, “ I will give thee the keys ” ; to him, “ Blessed art thou, Simon Barjona ;” to him here, “ give unto them for Me and thee ;” and seeing too in general how freely he was allowed to speak, it somewhat fretted them.

But to thee I say, look not to the charge against those only, but consider this also, first, that it was nothing in this world that they sought ; and, secondly, that they afterwards laid aside their feeling. Even their failings are above us, whose enquiry is not, *Who is the greatest in the kingdom of heaven ?* but, *Who is greatest in the kingdom of the world ?*

* St. Matt. xvi. 19.

What, then, saith Christ? He unveils their conscience, and replies to their feeling, not merely to their words. For

Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Ye enquire who is greatest in the kingdom of heaven? ye are contentious for the highest honours," saith He; "but I pronounce him that is not become the lowest of all, unworthy so much as to enter the kingdom."

And well doth He hold forth that pattern, and set the child in the midst, by the very sight abashing them, and persuading them to be, like him, lowly and artless. For the little child is pure from envy, and from vain-glory, and from desiring the highest place; and he hath the greatest of virtues,—simplicity, artlessness, lowliness.

Not courage then only is needful, nor wisdom, but humility also, and simplicity. Yea, and the things that belong to our salvation halt even in the chiefest point, if these be not with us.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Seest thou how He calls us on to all natural excellencies, indicating that it is possible to attain them of free choice, and so silences the wicked frenzy of the Manichæans^b? For if nature be an evil thing, wherefore does He draw thence His patterns of severe goodness?

And He carries His admonition further, saying,

And whoso shall receive one such little child in My Name, receiveth Me.

^b Who held that evil comes of matter, which is independent of God, and not made by Him. Hence they rejected the Old Testament, which tells us that God created the material world.

“For know,” saith He, “that not only, if ye yourselves become like this, shall ye receive a great reward; but also if for My sake ye honour others who are such, even for your honour to them do I appoint unto you a kingdom as your recompense.” Or rather, He sets down what is far greater, saying, “*He receiveth Me.* So exceedingly dear to Me is all that is lowly and artless.” For, by a *little child*, here, He means the men that are thus simple and lowly, and abject and contemptible in the judgment of the common sort^c.

He calls Infants all who believe through the hearing of faith; for such follow their fathers; love their mothers; know not to will that which is evil; do not bear hatred, or speak lies; trust what is told them, and believe what they hear to be true^d.

After this, to obtain yet more acceptance for His words, Christ establishes them not by the honour on y, but also by the punishment, going on to say,

But whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea^e.

It is better for him, because it is far better to receive a brief punishment for a fault, than to be reserved for eternal torments^f.

And He doth not go on to express the punishment in the same terms as the reward, for surely it would better have corresponded with what went before, to have said, “He that receiveth not one of these little ones, receiveth not Me;” a thing bitterer than any punishment. But because the unfeeling and the gross were not so much to be touched by this, terrible as it is, He expresses the punishment by sensible images, and brings forward the millstone and the drowning, indicating the greatness of the punishment, and striking at the arrogance of those who despise His little ones.

^c St. Chrysostom.

^d St. Hilary.

^e St. Chrysostom.

^f St. Jerome.

Seest thou how He plucks up by the root the spirit of arrogance, how He heals the ulcer of vain-glory; how He instructs us in nothing to set our heart on the first honours; how He persuades such as covet them, in everything to follow after the lowest place.

Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh.

And if it must needs be that offences come, why, (some one of our adversaries may perchance say,) doth He lament over the world, when He ought rather to afford succour, and to stretch forth His hand in its behalf?

What can we say in answer to so shameless a tongue? What dost thou seek for equal to His healing care? For being God, He became Man for thee, and took the form of a slave, and endured the worst sufferings, and left undone nothing which it became Him to do for our salvation. But inasmuch as unthankful men were nothing the better for this, He laments over them, for that after so much fostering care they continued in their unsoundness.

It was as if over the sick man who had had the advantage of much attendance, and who had not chosen to obey the rules of the Physician, one were to lament and say, "Woe to him from his infirmity, which he has increased by his own remissness." But in that case there is no advantage from the bewailing, while here it is a kind of healing treatment to foretel what would be, and to lament it. For many, though they profit nothing when advised; yet, when mourned for, they amend.

"But how is this possible?" he may say, "*for if it needs be that offences come, how is it possible to escape them?*" Because that the offences come must indeed be, but that men should perish is not altogether of necessity. Like as though a physician should say, (for nothing hinders our using the same illustration again,) "It must needs be that this disease should come on,

but it is not a necessary consequence that he who gives heed should be destroyed by the disease." And this He said, as I mentioned, in order to awaken His disciples together with the others. For that they may not slumber, as sent unto peace, and unto untroubled life, He shews many wars close upon them, from without, from within. Declaring this, Paul said, "Without were fightings, within were fears²;" and, "In perils among false brethren³;" and in His discourse to the Milesians, too, He said, "Also of you shall some arise, speaking perverse things⁴;" and Christ Himself, too, said, "A man's foes shall be they of his own household." But when He saith, *It must needs be*, it is not as taking away the power of choosing for themselves, nor the freedom of the moral principle, nor as placing man's life under any absolute constraint of circumstances, that He saith it, but He foretells what would surely be; and this Luke sets forth in another form of expression, "It is impossible but that offences will come⁵."

But what are the offences⁶? The hindrances on the right way.

It is not then His prediction that brings the offences; far from it; nor because He foretold it doth it therefore take place; but because it surely was to be, therefore He foretold it; since if those who bring in the offences had not been minded to do wickedly, the offences would not have come; and if they had not been to come, neither would they have been foretold. But because men did evil, and were incurably diseased, the offences came, and He foretells that which is to be.

But if these men had been kept right, and there had been no one to bring in an offence, would not this saying have been proved a falsehood? By no means; for then it would not have been spoken. For if all

² 2 Cor. vii. 5.

³ Ibid. xi. 26.

⁴ Acts xx. 30.

⁵ St. Luke xvii. 1.

⁶ "Scandala."

were to have been kept right, He would not have said that it must needs be that offences come, but because He foreknew they would of themselves be incorrigible, therefore He said, the offences will surely come.

And wherefore, it may be asked, did He not take the offenders out of the way? Why, wherefore should they have been taken out of the way? For the sake of them that are hurt? But not thence is the ruin of them that are hurt, but from their own fault. And the virtuous prove it, who, so far from being injured thereby, are even in the highest degree profited, such as was Job, such as was Joseph, such as were all the righteous and the Apostles. But if many perish, it is from their own slumbering. For if it were not so, but the ruin was the effect of those offences, then all must have perished. And if there are those who escape, let him who doth not escape impute it to himself. For the offences, as I have said, awaken, and render more quick-sighted, and sharper, not only him that is preserved, but even him that hath fallen into them, if he rise up again quickly, for they render him more safe, and make him more difficult to overcome; so that if we be watchful, no small profit do we reap from hence, even to be continually awake. For if when we have enemies, and when so many dangers are pressing upon us, we sleep, what should we be if living in security?

But when we say these things, they make yet other objections, asking, And why did God make man evil? God did not make him evil, far from it, since then He would not have punished him. For if we do not find fault with our servant for things of which we ourselves are the cause, much more will not the God of all. Whence, then, did this come to pass? Of himself and of his own fault. What means "of himself?" Ask thyself, for if it be not of themselves the bad are bad, do not punish thy servant, or reprove thy wife for what errors she may commit, neither beat thy son, nor blame thy friend, nor hate thine enemy that doth

despite to thee : for all these deserve to be pitied, not to be punished, unless they offend of themselves. When a servant, being sick, doth not the things enjoined him, thou dost not blame, but excuse him. So here, too, if thou knewest that he was wicked, from being born such, so far from blaming, thou wouldst rather have shewn him indulgence. For surely, when thou makest allowance for his illness, it could not be that thou wouldst refuse to make allowance for God's act of creation. If, then, in the one case, by not blaming we bear witness that the fault is of nature, not of choice ; in the other case, by reproving we declare that the offence is of choice, not of nature.

For evil is nothing else than disobedience to God ; and man's desire to disobey arises from his own will. For having power to obey or to disobey, he inclined to this.

But if thou art perplexed at hearing this, I will ask thee not a difficult, but a simple question. Hast thou at some time become bad, and at some time good ? I mean this. Didst thou some time prevail over passion, and wast thou taken again by passion ? Hast thou been overtaken by drunkenness, and hast thou prevailed over drunkenness ? Wast thou once moved to wrath, and again not moved to wrath ? Whence are all these things, tell me, whence ? Nay, if thou tellest not, I will tell. Because at one time thou didst resist and strive, but after that thou becamest remiss and careless. For to those that are desperate, and are continually in wickedness, and are in a state of senselessness, and are mad, and who are not willing so much as to hear what will amend them, I will not even discourse of self-restraint ; but to them that have been sometimes in the one state, and sometimes in the other, I will gladly speak. Didst thou once take by violence the things that belonged not to thee ; and after this, subdued by pity, impart, even of thine own, unto him that was in need ? Whence, then, this change ?

Is it not plain that it is from the mind, and the choice of will ?

It is quite plain, and there is no one who would not say this. Wherefore I entreat you to be in earnest, and to cleave to virtue, and you will have no need of these questions. Enquire not, then, whence are evils, neither perplex thyself; but having found that they arise from remissness only, flee the evil deeds.

And if any one should say that these things come not from ourselves; whenever thou seest him angry with his servants, and provoked with his wife, and blaming a child, and condemning them who injure him, say to him, How, then, saidst thou that evils were not from us ? If they be not, wherefore dost thou find fault ?

But if after all this thou wouldst still enquire whence comes evil, I would say, from remissness, from idleness, from keeping company with the bad, from contempt of virtue. Hence come both evil itself and the question concerning it. For not of those who live well do these questions come, but of those who live wickedly, and wishing to devise some foolish comfort to themselves, do weave spiders' webs.

But let us tear these webs in pieces, not by our words only, but also by our deeds, for no one sins by necessity.

That thou mayst learn that to do evil is not of necessity, hear what follows :—

If thy hand or thy foot offend thee, cut them off, and cast them from thee : for it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thy right eye offend thee, pluck it out ; it is better for thee to enter into life with one eye, than having two eyes to be cast into the furnace of fire .

He saith not these things of the bodily limbs, far from it, but of friends, of relations, whom we regard as necessary members of ourselves. This He saith be-

cause nothing is so hurtful as bad company. For what things compulsion cannot, friendship often can effect, both for harm and for good. Wherefore with great earnestness He commands us to cut off them that hurt us, intimating them by whom offence cometh.

If sins were by nature, superfluous were all this admonition and advice, superfluous these precautions. But if it be not, as surely it is not, superfluous, it is quite clear that wickedness is of the will.

Take heed that ye despise not one of these little ones.

He calleth little ones, not them that are really little (for how should he be little who is dear to God?), but them that are so esteemed by the multitude, the poor, the objects of contempt, the unknown.

Then in another way also He makes them objects of reverence, saying,

For I say unto you, that their angels do always behold the Face of My Father, Which is in heaven^m.

Hence it is evident that the Saints have Angels, or even all menⁿ.

Some will have it that an Angel is given as an attendant minister, from the time when, in the laver of regeneration, the infant is born in Christ; for, say they, it is incredible that a holy Angel watches over those who are unbelieving and in error, but in his time of unbelief and sin man is under the angels of Satan. Others will have it, that those who are fore-known of God have straightway from their very birth a Guardian Angel^o.

He is not here speaking of any Angels, but of Angels of the higher sort; for when He says, they *behold the face of My Father*, He shews that their presence before God is free and open, and their honour great^p.

But Dionysius says, that it is from the ranks of the lesser Angels that these are sent to perform this mi-

^m E. V., "That in heaven their Angels do always behold the Face of My Father which is in heaven."

ⁿ St. Chrysostom.

^o Origen, Cat. Aur.

^p St. Chrysostom, Cat. Aur.

nistry, either visibly or invisibly, for that those ranks have not the employment of an outward ministry¹.

The Angels always behold the face of the Father, and yet they come to us; for by a spiritual presence they come forth to us, and yet by internal contemplation keep themselves there from whence they came forth; for they come not so forth from the Divine vision as to hinder the joys of inward contemplation².

Let us not, then, be careless about such souls as these. For all these things are said to this end. For by threatening that he who has not become a little child, should not so much as set foot in the Heavens, and by speaking of the millstone, He hath brought down the haughtiness of the boastful; for nothing is so hostile to love as pride; and by saying, *It must needs be that offences come*, He hath made them to be watchful; and by adding, *woe unto him by whom the offence cometh*, He hath caused each one to endeavour that it come not by him. And while by commanding to cut off them that offend, He hath made salvation easy; by earnestly enjoining not to despise the little ones, and by saying, *Their angels behold the face of My Father*, and afterwards³, that He was come to save them, and that it was the will of His Father that not one of them should perish, by all this He hath made more diligent those who should take care of them.

Seest thou what a wall He hath set around them, and what earnest care He taketh of them that are contemptible and perishing; at once threatening incurable ills to them that make them fall, and promising great blessings to them that wait upon them, and take care of them, and bringing an example from Himself again and from the Father?

Him let us imitate, refusing none of the tasks that seem lowly and troublesome for our brethren's sake; but though we have to do service, though he be small,

¹ St. Gregory, Cat. Aur.

² Ibid., Mor. ii. 3.

³ Vera. 11 and 14.

though he be mean for whom this is done, though the work be laborious, though we must pass over mountains and precipices, let all things be held endurable for the salvation of our brother. For a soul is an object of such earnest care to God^t, that to save this, He spared not His own Son^u.

^t Rom. viii. 32.

^u St. Chrysostom.

ST. LUKE'S DAY.

THE EPISTLE.

2 TIM. iv. 5—15.

“ Watch thou in all things, endure afflictions,” &c.

Nor to throw Timothy into despair, but to prepare him to bear these things firmly when they should happen, Paul foretells that the time will come when the disciples will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, and shall turn away their ears from the truth, and be turned unto fables^a; and as Christ towards the end foretold that there should be “ false Christs and false Prophets,” so now Paul, when he was about to depart, foretold these things. Elsewhere also, he says, “ I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock^b.” And this he said that they might watch, and duly use the present opportunity.

Watch thou in all things, endure afflictions.

This means, labour, preoccupy their minds before this pestilence assails them; secure the safety of the sheep before the wolves enter in, everywhere endure hardship.

Do the work of an Evangelist, make full proof of thy ministry. Thus it was the work of an Evangelist that he should endure hardship, both in himself, and from those without; *make full proof of*, that is, fulfil, *thy ministry*. And behold another necessity for his enduring affliction,—

For I am now ready to be poured out^c, and the time of my departure is at hand.

^a 2 Tim. iv. 3, 4.

^b Acts xx. 29.

^c i.e. as the drink-offering. E.V., “ to be offered up.”

He has not said, of my sacrifice, but, what is more, *of my being poured out*. For the whole of the sacrifice was not offered to God, but the whole of the drink-offering was.

I have fought a good fight, I have finished my course, I have kept the faith.

Often when I have taken the Apostle into my hands, and have considered this passage, I have been at a loss to understand why Paul here speaks so loftily: *I have fought a good fight*. But now, by the grace of God, I seem to have found it out. For what purpose, then, does he speak thus? He is desirous to console the despondency of his disciple, and therefore bids him be of good cheer, since he was going to his crown, having finished all his work, and obtained a glorious end. "Thou oughtest to rejoice," he says, "not to grieve." And why? Because *I have fought a good fight*. As a father, whose son was sitting by him bewailing his orphan state, might console him, saying, "Weep not, my son; we have lived a good life, we have arrived at old age, and now we leave thee. Our life has been irreproachable, we depart with glory, and thou mayest be held in admiration for our actions. Our king is much indebted to us." As if he had said, "We have raised trophies, we have conquered enemies," and this not boastfully. God forbid; but to raise up his dejected son, and to encourage him by his praises to be strong and hopeful, and not to think the parting a matter grievous to be borne. For sad, sad indeed is separation; and hear Paul himself saying, "We being bereaved of you for a short time, in presence, not in heart, endeavoured to see your face with great desire^d." If he, then, felt so much at being separated from his disciple, what thinkest thou were the feelings of Timothy? If on parting from him whilst living he wept, so that Paul says, "Being mindful of thy tears, that I may be filled with joy^e," how much more

^d 1 Thess. ii. 17.

^e 2 Tim. i. 4.

at his death? These things, then, Paul wrote to console him. Indeed, the whole Epistle is full of consolation, and is a sort of Testament.

I have fought the good fight, I have finished my course, I have kept the faith.

A good fight, he says, therefore do thou engage in it. But is that a good fight, where there are no imprisonment, chains, and death? Yea, for it is fought in the cause of Christ, and great crowns are won in it. *The good fight!* There is nothing worthier than this contest. This crown is without end. It is not of olive-leaves. This contest has not a human umpire. It has not men for spectators. The theatre is crowded with angels. There [in other contests] men labour many days, and suffer hardships, and for one hour they receive the crown, and immediately all the pleasure passes away. But here it is far otherwise, it remains for ever in brightness, glory, and honour. Henceforth we ought to rejoice. For I am entering on my rest, I am leaving the race. Thou hast heard that "it is better to depart and to be with Christ."

I have finished my course. For it behoves us both to contend and to run; to contend, by enduring afflictions firmly; and to run, not vainly, but to some good end. It is truly a good fight, not only delighting, but benefiting the spectator: and the race does not end in nothing. It is not a mere display of strength and of rivalry. It draws all up to heaven. This race is brighter than the sun's, yea, this which Paul ran upon earth, than that which he runs in heaven. And how had he *finished his course*? He traversed the whole world, beginning from Galilee and Arabia, and advancing to the extremities of the earth, so that, as he says, "From Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ!" He passed over the earth like a bird, or rather, he was swifter than a bird: he, having the wing of the

Spirit, made his way through numberless impediments, dangers, calamities, and deaths; being upborne by the Spirit, he soared above all snares, even as a bird with a wing of fire.

I have kept the faith, he says. There were many things that would have robbed him of it, not only human friendships, but menaces and deaths, and countless perils: but he stood firm against all. How? by being sober and watchful. This might have sufficed for the consolation of his disciples, but he further adds the rewards. And what are these?

Henceforth there is laid up for me a crown of righteousness.

Here, again, he calls virtue in general righteousness. Thou shouldest not grieve that I depart, to be invested with that crown which will by Christ be placed upon my head. But if I continued here, truly thou mightest rather grieve, and fear lest I should fail and perish.

Which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all that love His appearing.

Here also he raises his mind. If "to all," much more to Timothy. But he did not say, "and to thee," but "to all," meaning, if to all, much more to him. But how, it may be asked, is one to "love the appearing" of Christ? By rejoicing at His coming; and he who rejoices at His coming, will perform works worthy of his joy; he will throw away his substance, if need be, and even his life, so that he may obtain future blessings, that he may be thought worthy to behold that second coming in a future state, in confidence, in brightness and glory. This is to *love His appearing*. He who loves His appearing, will do everything to ensure, before His general coming, a particular coming to himself.

And how, you will say, is this possible? Hear from Christ, who says, "If a man love Me, he will keep My words, and My Father will love him, and we will

come unto him, and make our abode with him^s." And think how great a privilege it is, that He who will appear to all generally, should promise to come to us in particular; for He says, "We will come and make Our abode with him." If any man *love His appearing*, he will do everything to invite Him to himself, and to hold Him, that the light may shine upon him. Let there be nothing unworthy of His coming, and He will soon take up His abode with us.

Do thy diligence to come shortly unto me : for Demas hath forsaken me, having loved this present world. He does not say, "Come, that I may see thee before I depart this life," which would have grieved him; but "because I am alone, and have no one to help or support me."

For Demas hath forsaken me, having loved this present world, and is departed to Thessalonica : that is, having loved his own ease and security from danger, he has chosen rather to live luxuriously at home, than to suffer hardships with me, and share my present dangers. He has blamed him alone, not for the sake of blaming him, but to confirm us, that we may not be effeminate in declining toils and dangers, for this is loving this present world. At the same time, he wishes to draw his disciple to him.

Crescens to Galatia, Titus to Dalmatia. These he does not censure. For Titus was one of the most admirable men, so that to him he entrusted the affairs of the island, no small island, I mean, but that great one of Crete.

Only Luke is with me. He adhered to him inseparably. It was he who wrote the Gospel, and the General Acts; he was devoted to labours, and to learning, and a man of fortitude; of him Paul writes, "Whose praise is in the Gospel throughout all the Churches¹."

Take Mark, and bring him with thee, for he is profitable to me for the ministry.

^s St. John xiv. 23.

¹ 2 Cor. viii. 18.

It was not for his own relief, but for the ministry of the Gospel, that he wanted him. For though imprisoned, he did not cease to preach. So it was on the same account he sent Timothy, not for his own, but for the Gospel's sake, that his death might occasion no disturbance to the faithful, when many of his own disciples were present to prevent tumults, and to console those who would scarce have endurance to bear up at his death. For it is probable that the believers at Rome were men of consequence.

And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

The word here translated *cloak* may mean a garment, or, as some say, a bag, in which the books were contained. But what had he to do with books, who was about to depart and go to God? He needed them much, that he might deposit them in the hands of the faithful, who would retain them in place of his own teaching. All the faithful, then, would suffer a great blow, but particularly those who were present at his death, and then enjoyed his society. But the cloak he requires, that he might not be obliged to receive one from another. For we see him making a great point of avoiding this; and elsewhere, when he was addressing those from Ephesus, he says, "Ye know that these hands have ministered to my necessities, and to them that were with me;" and again, "It is more blessed to give than to receive¹."

Alexander the coppersmith did me much evil: the Lord reward him according to his works.

Here he again makes mention of his trial, not merely wishing to censure and accuse the man, but to prepare his disciple for conflicts, that he might bear them firmly. Though they be mean and contemptible persons, and without honour, who cause these trials, they ought all, he says, to be borne with fortitude. For he

¹ Acts xx. 34, 35.

who suffers wrong from any great personage, receives no little distinction from the superiority of him who does the wrong. But he who is injured by a vile and abject person, suffers the greater annoyance. "He did me much evil," he says, that is, he persecuted me in various ways. But these things will not go unpunished ! For the Lord will reward him according to his works. As he said above : "What persecutions I endured, but out of them all the Lord delivered me^k;" so also here he consoles his disciples by a double consideration, that he himself had suffered wrong, and that the other would be rewarded for his evil deeds. Not that the Saints rejoice in the punishment of their persecutors, but that the cause of the Gospel required it, and the weaker would derive consolation from it. It is a prophecy rather than an imprecation.

Of whom be thou ware also ; for he hath greatly withstood our words.

That is, he is hostile to us, and opposes us. He has not said, Revenge, punish, expel him, although, by the grace given him, he might have so done, but he does no such thing ; nor does he arm Timothy against him, but only commands him to avoid him, leaving vengeance to God^l.

THE GOSPEL.

ST. LUKE x. 1—7.

"After these things the Lord appointed seventy others," &c.

After these things the Lord appointed seventy others, and sent them two and two before His Face, unto every city and place, whither He was about to enter. And He said unto them, The harvest, indeed is great, but the labourers

^k 2 Tim. iii. 11.

^l St. Chrysostom.

few. Pray therefore the Lord of the harvest to send labourers into the harvest.

The Holy Ghost, by the mouth of the holy Prophets, commanded the ministers of the saving Word of the Gospel, saying, "Sound the trumpet on the new moon: on the solemn day of your feast^m." And to the new moon we may compare the time of our Saviour's coming. For a new world arose for us, in which all things have become new, as the very wise Paul assures us in his writings. For he says, "The former things have passed away: behold, all things have become newⁿ." By the new moon, therefore, and solemn feast, we understand the time of the Incarnation of the Only-Begotten, when a trumpet sounded loudly and clearly, even that which proclaimed the saving message of the Gospel. For is not that a time which invites us to keep festival, when we were justified by faith, and washed from the pollutions of sin, and death abolished, which had tyrannized over us, and Satan ejected from his mastery over us all; and in which, by sanctification and justification, we have been united to our common Saviour Christ, and enriched with the hope of unending life and glory. These are the loud trumpet's sound, and they run not only through Judea, like that law which was of old, but throughout the whole earth.

And this is pictured for them in the writings of Moses. For the God of all came down in the likeness of fire on Mount Sinai, and there was a cloud, and darkness, and gloom, and the voice of the trumpet, with a loud ringing sound^o, according to the Scripture. But the notes of the trumpet were, it says, few at first, but afterwards they waxed longer, and became louder and louder^p, continually. What, then, was it that the shadow of the law signified to us by these things? Was it not this: that at first there were but few to publish the Gospel tidings; but after-

^m Ps. lxxxi. 3.

ⁿ 2 Cor. v. 17.

^o Exod. xix. 16.

^p Ibid. 19.

wards they became many? And Christ began the work : and having first chosen the twelve apostles, He afterwards appointed, it says, seventy others. And that, not as though those who had been already called to the honour of the Apostleship, had been guilty of any neglect, or been led into anything unbecoming, but because a great multitude was about to believe in Him. For not Israel only was caught in the net, but also the crowds of the Gentiles.

Besides these twelve, therefore, there were also seventy others appointed by Christ. And again, a type of this was prefigured in the words of Moses. For at God's command he also chose seventy, and God sent the Spirit upon those who had been chosen¹. And yet again, we find the twelve disciples, and these seventy also, indicated to us by the shadow of the law. For it is thus written in the Exodus concerning the children of Israel, "and they came to Marah : and the people could not drink the waters of Marah ; for they were bitter. And Moses cried unto the Lord, and the Lord shewed him a tree ; and he cast it into the waters, and the waters were made sweet²." Now Marah, when translated, means bitterness ; and is taken by us as a type of the law. For the law was bitter, in that it punished with death. And of this Paul is witness, saying, "He that despised Moses' Law is put to death without mercy at the mouth of two or three witnesses³." It was bitter therefore, and unendurable to those of old time⁴, and was unacceptable on this account, just as were also those bitter waters. But it also was sweetened by the precious Cross, of which that tree there shewn by God to the blessed Moses was a type. For now that the shadow has changed to the spiritual contemplation, we behold with the eyes of the mind the mystery of Christ, that lay hid in the types of the law. Although, therefore, the law was bitter, it has now ceased to be so any longer.

¹ Numb. xi. 16.

² Exod. xv. 25.

³ Heb. x. 28.

⁴ Acts xv. 10.

"And after Marah, they came," it says, "to Elim."^a And Elim again, when translated, means an ascent or increase. And what, again, was there at Elim? "Twelve wells of water," it says, "and seventy palm-trees." For as we ascend to more perfect knowledge, and hasten onward to spiritual increase, we find twelve wells, that is, the holy Apostles: and seventy palm-trees, those, namely, who were appointed by Christ. And very excellently the disciples are compared to wells, and the seventy, who were subsequently chosen, to palm-trees. For as from holy wells we draw from the disciples of our Saviour the knowledge of all good: while we praise the seventy also, and, so to speak, call them palms; for this tree is strong-hearted, and firm of root, and very fruitful, and constantly grows beside the waters. And such we affirm the Saints to be: for their mind is pure, and steadfast, and fruitful, and habitually delights itself in the waters of knowledge.

Therefore, to return again to what we were at first saying, *The Lord appointed other seventy*; but some may perchance imagine that the former had been dismissed, and deprived of the honours of the Apostleship; and that these were promoted in their stead, as being better able to teach than they were. To remove, therefore, such thoughts from our minds, He Who knoweth hearts, and is acquainted with things to come, even as it were apologised, saying, *The harvest indeed is great; but the labourers are few: pray therefore the Lord of the harvest to send forth labourers into His harvest.* For just as lands covered thick with produce, and broad and long, require numerous and able labourers; so the whole earth, or rather the company of those about to believe in Christ, being great and innumerable, required not a few teachers, but as many as would suffice for the work. And for this reason Christ appointed those who were to be the allies, so to speak, and assistants of the twelve disciples. They

^a Exod. xv. 27.

went therefore on their mission, being sent two and two to every city and village, crying, as it were, in the words of John, "Prepare ye the way of the Lord¹."

But observe this: that which He said, *pray ye the Lord of the harvest to send forth labourers into His harvest*, He did it Himself. And yet Who besides is Lord of the harvest, that is, of the dwellers on earth, but He Who by nature and truly is God. "For to Him belongs the whole earth and its fulness²," as Scripture says: and He is the Creator of all, and its Fashioner. But inasmuch as it belongs to the supreme God alone to send forth labourers, how was it that Christ appointed them? Is He not, therefore, the Lord of the harvest, and God the Father, by Him and with Him, the Lord of all? All things, therefore, are His, and there is nothing of all things which are named that belongs to the Father, which is not also the Son's.

Go: behold I send you as sheep among wolves.

What sayest Thou, O Lord? How can sheep converse with wolves? When was a wild beast ever at peace with the sheep? Scarcely can the shepherds protect their flocks by gathering them into folds, and shutting them up in enclosures, and frightening the beasts of prey by the barking of dogs, yea, and even themselves fighting in their defence, and running risks to protect the more weakly members of their flock. How, then, does He command the holy Apostles, who are guileless men, and if we may so speak, sheep, to seek the company of wolves, and go to them of their own accord? Is not the danger manifest? Are they not set as a ready prey for their attacks? How can a sheep prevail over a wolf? How can one so peaceful vanquish the savageness of beasts of prey? Yes, He says, for they all have Me for their Shepherd: small and great; people and princes; teachers and taught. I will be with you and aid you, and deliver you from all

¹ St. Matt. iii. 3.

² Ps. xxiv. 1.

evil. I will tame the savage beasts; I will change wolves into sheep; I will make the persecutors become the helpers of the persecuted: and those who wrong My ministers I will make to be sharers in their pious designs. For I make and unmake all things, and there is nothing that can resist My will.

And that this was the actual result, we may see in instances which really occurred. For the divine Paul was a blasphemer and persecutor, more injurious and cruel than any wolf against those who believed in Christ. Did he then persist in this conduct? Did he continue to be a wolf even unto the end? Far from it, for he was called by Christ, and experienced an unlooked-for change. He who in old time was a wolf, became more gentle than a lamb; and preached the faith which once he persecuted. And a change so unexpected in its manner was the wonder of all men, and Christ was glorified, Who had changed him from a beast of prey into a lamb. And this the divine Jacob had in his blessings before announced concerning him; "Benjamin is a ravening wolf: in the morning he shall eat flesh: and in the evening divide victual^{*}." For the wise Paul was of the tribe of Benjamin, and, at first, he resisted those who believed in Christ, like a ravening wolf; but when a short time had elapsed, a space, so to speak, as from morning to evening, he divided victual. For he taught and preached Jesus: and to those that as yet were babes in intellect, he offered milk; but set before the full grown strong meat. In the morning, therefore, he eats flesh, and in the evening divides victual.

And thus much, then, briefly respecting the blessed Paul: but let us next discuss from a similar point of view the calling of nations. Let us see whether they too also were not at one time beasts of prey, and fiercer than wolves against the ministers of the Gospel message of salvation, but were transformed unto the

^{*} Gen. xlix. 27.

gentleness and guilelessness which are by Christ's help. They, too, persecuted the holy Apostles, not so much like men struggling with wolves, as like beasts of prey, raging savagely against sheep. And though they wronged them not, but rather called them to salvation, they stoned them, they imprisoned them, they persecuted them from city to city. And yet those who thus acted at first, afterwards became gentle and guileless, and like the sheep which once they persecuted.

And who else accomplisheth all these things but Jesus Christ our Lord? For He also it is Who hath broken down the fence-wall that was in the middle, abolishing the law of commandments contained in doctrines^a; Who hath made the two nations into one new man; Who hath made peace, and reconciled both in one body unto the Father. "For that there have been joined unto the faith in concord and unity of mind and will, the savage in company with the gentle; the impure and sin-stained with the saints; those, that is, of the herds of the Gentiles with those of Israel who believed; the Prophet Isaiah shews, thus speaking in the Spirit: "And the wolf shall graze with the lamb; and the leopard rest with the kid; and the bear and the cow shall graze together; and the ox and the lion eat provender together, and their young ones shall be with one another^b." Consider, my beloved, and understand that those who were sanctified by faith did not conform to the habits of the heathen; but, on the contrary, those who were called of the heathen conformed to them. For such beasts as the wolf and the lion, the bear and leopard, are eaters of flesh: but those animals which are of a gentler nature, kids, and lambs, and steers, feed upon grass. But those beasts of prey, he says, shall graze with these gentle ones, and eat their food. It is not, therefore, the gentle ones who have conformed to the habits of the savage, but, on the contrary, as I said,

^a Eph. ii. 14.

^b Isa. xi. 6.

the savage who have imitated them. For they have abandoned their cruel disposition for the gentleness that becometh saints, and been changed by Christ, so that the wolves have become lambs; for He it is Who hath made them gentle, and united, as I said, the two nations unto a mind full of the love of God.

Carry neither purse, nor scrip, nor shoes.

Consider, I pray you, the nature of the pathway of Apostolic virtue set before them. For it was right that they who were to be the lights and teachers of all beneath the heaven, should learn it from no other than Him Who is the Word that came down from above—from heaven: the Fountain of wisdom and intellectual light; from Whom cometh all understanding, and the knowledge of everything that is good. What then He requires of them is, that in preaching to men everywhere the Word that He spake, and in calling the inhabitants of the whole earth to salvation, they should travel about without purse, or scrip, or shoes; and journey rapidly from city to city, and from place to place. And let no man on any account say that the object of His teaching was to make the holy Apostles refuse the use of the ordinary articles of equipment. For what good would it do them, or what harm, to have shoes on their feet, or go without them? But what He does wish them to learn by this command, and to endeavour to practise, is certainly this, that they must lay all thought of their sustenance upon Him, and call to remembrance the saint who said, "Cast thy care upon the Lord, and He shall feed thee." For He giveth the saints what is needful for life, nor speaketh He falsely, when He saith, "Be ye not anxious for yourselves as to what ye shall eat, and what drink: nor for your body, what clothing ye shall wear; for your Father knoweth that ye have need of all these things. But seek first His righteousness, and all these things shall be added unto you^d."

^c Ps. lv. 22.

^d St. Matt. vi. 25.

For verily it was fitting and necessary that those who were adorned with apostolic honours, should have a mind free from covetousness, and altogether averse from the receiving of gifts, and content, on the contrary, with what God provides. "For the love of money is the root of all evils^{*}," as Scripture declares. They, therefore, in every way must be free and exempt from that which is the root and nourisher of all evils, and must expend, so to say, all their zeal upon their necessary duties, not being exposed to Satan's attack, as taking with them no worldly wealth, but despising the things of the flesh, and desiring only what God wills.

In enjoining them, therefore, to take neither scrip, nor purse, nor, moreover, to trouble themselves about shoes, He clearly teaches them that His commandment requires them to abandon all carnal wealth, and that His will is, that they should be free from every impediment in entering upon the duty to which they were especially called, of preaching, namely, His mystery to men everywhere, and of winning unto salvation those who were entangled in the net of destruction.

And to this He adds, that *they were not to ask of the peace of any one by the way*. But what harm would this have done the holy Apostles? Come, therefore, come and let us see the reason why it was not right for them to offer greeting to those that met them. Thou doubtless wilt say that it was because it might sometimes happen that those who met them were not believers; and that therefore it would not have been right for those who were ignorant of Him Who by nature and verily is God to be blessed by them. What, therefore, do we say to this? Does it not then seem an incredible supposition that this was the reason why they were commanded not to ask of the peace of any one by the way? For they were sent forth "not so much to call the righteous as sinners to repentance[†]." And how, therefore, was it not fitting that they who were about

* 1 Tim. vi. 16.

† St. Matt. ix. 13.

to enlighten all who were in darkness, and to bring them unto the acknowledgment of the truth, should rather use gentleness and great kindliness, instead of roughly withdrawing themselves from associating with them, and even refusing to ask of their health? For certainly with other good qualities, gentleness of address becometh the saints, and greetings, provided they are made in a fitting manner. And, moreover, those who met them would, of course, sometimes not be unbelievers, but men of their own persuasion, or who had been already enlightened, and to whom it would even be their duty to offer an acknowledgment of love by a kindly greeting.

What, therefore, does Christ teach by this? He does not enjoin them to be rude, nor command them to lay stress upon the not making salutation; such conduct He rather teaches them to avoid. But it is not a thing unbefitting to suppose that when the disciples were travelling about among the cities and villages, to instruct men everywhere in the sacred doctrines, they might wish to do this, perhaps, not with haste, but, so to speak, in a loitering manner, making deviations from the road, and permitting themselves to pay visits, because they wished to see some one or other as being an acquaintance or friend, and so would waste prodigally in unnecessary matters the fitting time for preaching. With great industry, therefore, says He, be zealous in delivering your sacred message; grant not to friendship an unprofitable delay, but let that which is well-pleasing to God be preferred by you to all other things; and so practising an irresistible and unhampered diligence, hold fast to your apostolic cares.

Besides this, He further commanded them "not to give holiness to dogs, nor again to cast the pearls before swine^s," by bestowing upon unbelievers their society in lodging with them; they were rather to

^s St. Matt. vii. 6.

grant it to such as were worthy of having it deigned them, by being *sons of peace*, and yielding obedience to their message. For it would have been a most disgraceful act for them to wish to be intimate with any who were still resisting Christ's glory, and guilty of the charge of ungodliness. "For what part hath the believer with the unbeliever?" For how could those who had not as yet even listened to their words, but made their instruction, however worthy it was of being embraced, an occasion sometimes even of ridicule, receive them as meriting their admiration? So, too, at Athens some once ridiculed the divine Paul. For he indeed taught them "that God dwelleth not in temples made with hands," being incorporeal and infinite, and That Which filleth all, but is contained by none; and declared that he preached unto them, "Him Whom, though they knew Him not, they imagined they rightly worshipped." But they being given up to superciliousness, and greatly priding themselves on their fluent tongue, said in their folly, "What would this seed-picker say? For he seemeth to be a setter forth of foreign gods." Seedpicker was the name they gave to a worthless bird, whose habit it was to pick up the seeds scattered on the roads; and in comparing to it the divine Paul, these foolish men were ridiculing the word of salvation then offered them.

Christ therefore commanded them to lodge with the *sons of peace*, and to eat at their cost, affirming that this was by a just decree; *for a labourer*, He says, *is worthy of his hire*. And therefore let not any of those who acknowledge the truth, disregard or be careless of the duty of honouring the saints; for they bless us when "sowing to us things spiritual, they reap of us things carnal," and "the Lord also commanded that

¹ 2 Cor. vi. 15.

¹ Acts xvii. 24, 23.

¹ σπερμολόγος. Vulg. Semini verbius. St. Augustine, "This sower of words." E. V., "This babler."

¹ Acts xvii. 18.

¹ 1 Cor. ix. 11.

they who preach the Gospel shall live of the Gospel^a ;” since also according to the law of Moses, “ those who offered sacrifices shared with the altar^o.” And let those who are careless of honouring the saints, and illiberally close the hand, be assured that they are deprived of their blessing. But may it be our lot to be partakers of the blessing prepared for them with God, by offering to them as fruit whatever we possess ; and by feeling pleasure in so doing ; for “ Christ loveth a cheerful giver^p ;” by Whom, and with Whom, to God the Father, be praise and dominion with the Holy Ghost, for ever and ever. Amen^q.

^a 1 Cor. ix. 13.

^o Ibid. 14.

^p 2 Cor. ix. 7.

^q St. Cyril of Alexandria.

ST. SIMON AND ST. JUDE'S DAY.

THE EPISTLE.

ST. JUDE 1—8.

“Jude, the servant of Jesus Christ, and brother of James,” &c.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

[*The Testimony to "The Faith once delivered to the Saints" of St. Irenæus, who was the Disciple of St. Polycarp, who was the Friend of St. John.*]

The Church, although extended through the whole world, even unto the ends of the earth, has received from the Apostles and their Disciples the belief in One God, the Father Almighty, Maker of heaven and earth, the seas, and all that is in them ;—and in one Christ Jesus, the Son of God, Who was made flesh for our salvation ; and in the Holy Ghost, Who by the Prophets proclaimed the merciful dispensation, and the coming, and the birth from a Virgin, and the Passion, and the Resurrection, and the Ascension into heaven, in our flesh, of the Beloved, Christ Jesus our Lord, and His appearing from heaven in the glory of the Father, to gather together all things in one, and to raise from the dead all flesh of human kind ; that to Christ Jesus our Lord and God, and Saviour, and King, according to the good pleasure of the Invisible Father, every knee may bow, of things in heaven, and things in earth, and things under the earth, and every tongue may confess Him, and that He may recompense just judgment upon all, sending into everlasting fire wicked spirits and angels that transgressed and became apostates, and irreligious, unjust, lawless and profane men ; but upon the just and holy, who have kept His commandments, and persevere in His love, whether serving Him from the first, or turning by repentance, may bestow immortality by the free gift of life, and secure for them everlasting glory.

This is the message, and this the faith, which the Church has received (as was said above) ; and which, though dispersed throughout the whole world, she sedulously guards, as though she dwelt but in one place ; believes as uniformly as though she had but one soul and the same heart ; and preaches, teaches, hands down to posterity, as harmoniously as though she had but one mouth. True it is, the world's languages are various, but the power of the Tradition is

one and the same. There is no difference of Faith or Tradition, whether in the Churches of Germany, or in Spain, or in Gaul, or in the East, or in Egypt, or in Africa, or in the more central parts of the world; but as the sun, God's creature, is one and the same in all the world, so also the preaching of the Truth shineth everywhere, and lighteth every one who will come to a knowledge of the Truth. Among the rulers of the Church, neither he who is powerful in word speaks other doctrine (for no one can be above his Master), nor does the weak in the word diminish the Tradition. For, whereas the Faith is one and the same, neither he who has much to say concerning it hath anything over, nor he who speaketh little any lack ^a.

I have made frequent and earnest enquiries of a great number of holy and learned men, how I might discriminate, that is, what certain and universal rule there was for discriminating, between Catholic truth and heretical pravity; and I have ever received something like the following answer, that whether I myself, or any other private person, wished to detect the corruptions, and avoid the snares of heretics who were springing up, and to remain sound and whole in the sound faith, there were two ways, by God's blessing, of preserving himself,—first, by the authority of Scripture, next by the teaching of the Church Catholic.

Here some one perhaps will demand, why I need make mention of the Church's understanding of Scripture at all, considering that the canon of the Scriptures is perfect and self-sufficient, nay, more than sufficient for all things? To which I answer, that the very depth of Holy Scripture prevents its being taken by all men in one and the same sense, one man interpreting it in one way, one in another; so that it seems almost possible to draw from it as many opinions as there are readers. Novatian, Photinus, Sabellius, Donatus,

^a St. Irenæus.

Arius, Eunomius and Macedonius, Apollinaris and Priscillian, Jovianus, Pelagius and Celestius, lastly, Nestorius, each of these heretics has his own interpretation of it. This is why it is so necessary (namely, in order to avoid the serious labyrinths of such various errors) to direct the line of interpretation, both as to Prophets and Apostles, according to the sense of the Church and Catholic world.

What if even in antiquity itself there be two or three men, nay, one community, or even province, discovered in error? Then he will be careful to prefer to the rashness or ignorance of the few (if so be) the ancient Decrees (i.e. in Council) of the Universal Church. What if a case arises when no such acts of the Church are found? then he will do his best to compare and search out the opinions of the ancients; of those, that is, who, in various times and places, remaining in the faith and Communion of the one Catholic Church, are the most trustworthy authorities; and whatever, not one or two, but all alike, with one consent, held, wrote and taught, and that openly and perseveringly, that he will understand is to be believed without hesitation^b.

THE GOSPEL.

ST. JOHN XV. 17—25.

"These things I command you," &c.

These things I command you, that ye love one another.

Our Lord had said, "I have ordained that ye should go, and bring forth fruit^c." Love is this fruit. Wherefore He proceeds: *These things I command you, that ye love one another.* Hence the Apostle saith: "The fruit

^b St. Vincentius of Lerins, "Records of the Church," No. 24.

^c Verse 16.

of the Spirit is love^d;" and enumerates all other graces as springing from this source. Well, then, doth our Lord commend love, as if it were the only thing commanded; seeing that without it nothing can profit, with it nothing be wanting, whereby a man is made good.

Moreover, for the sake of this love, we ought patiently to bear the world's hatred. For the world must needs hate us, when it perceives that we like not what it loves. But the Lord gives us very good consolation from Himself, in that, having said, *These things I command you, that ye love one another*, He goes on to say,

If the world hate you, ye know that it hated Me before it hated you. Then why does the member set itself above its Head? Thou refusest to be in the Body, if thou wilt not with thy Head endure the hatred of the world^e.

If ye were of the world, saith He, *the world would love its own.* But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. The dispraise of the perverse is our praise. There is nothing wrong in not pleasing those who do not please God. For no one can by one and the same act please God, and the enemies of God. He proves himself no friend to God, who pleases His enemy; and he whose soul is in subjection to the Truth, will have to contend with the enemies of that Truth^f.

Our Lord, in exhorting His servants to bear patiently the hatred of the world, proposes to them an example than which there can be no better and higher one, viz, Himself: *Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you: if they have kept My saying, they will keep yours also.*

But all these things will they do unto you for My Name's sake, because they know not Him that sent Me.

^d Gal. v. 22.

^e St. Aug., in loc., and from Cat. Aur.

^f St. Gregory, Cat. Aur.

All these things, viz. what He had mentioned, that the world would hate them, persecute them, despise their words, *For My Name's sake*, i.e. in you they will hate Me, in you persecute Me, your word they will not keep, because it is Mine. They who do these things for His Name's sake are as miserable, as they who suffer them are blessed: except when they do them to the wicked as well; for then both they who do, and they who suffer, are miserable. *Because they know not Him that sent Me*, i.e. know not according to the knowledge of which it is said, "To know Thee is perfect righteousness."

If I had not come and spoken unto them, they had not had sin: but now they have no excuse^g for their sin.

Were the Jews without sin before Christ came to them in the flesh? Who so utterly foolish as to say this? Under the general name He would have to be understood not all sin, but one great sin in particular. For this is the sin by which all sins are held fast, which sin if one have not, then all sins are forgiven him: and this is, that they did not believe in Christ Who came on purpose to be believed on. This sin, of course, they would not have had, if He had not come. For, in fact, His coming, as saving as it is to the believing, so deadly is it made to the unbelieving: as though He also, the Head and Chief of the Apostles^h, became (what they have said of themselves) to some indeed an odour of life unto life, but to some an odour of death unto deathⁱ.

As the Jews persecuted Him out of professed regard for the Father, He takes away this excuse: *He that hateth Me, hateth My Father also*. Thus, then, they have no excuse, He says: I gave them doctrine, I added miracles, which, according to Moses' law, should convince all if the doctrine itself is good also^k.

If I had not done among them the works which none

^g Margin, E. V.
loc., and from Cat. Aur.

^h See 2 Cor. ii. 16.

ⁱ St. Aug., in
^k St. Chrysostom, Cat. Aur.

other man did, they had not had sin. The sin of not believing Him, notwithstanding His doctrine and His miracles. But why does He say, *Which none other man did?* Christ did no work greater than the raising of the dead, which we know the ancient Prophets did before Him. Is it that He did some things which no one else did? But others also did what neither He nor any other did. True: yet none of the ancient prophets, that we read of, healed so many bodily defects, sicknesses, infirmities. For, to say nothing of single cases, Mark says, that "whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole¹." Such works as these no one else had done in them. And indeed even what works had been done before, were not really worked by whoever did them, but through Him; whereas He performs these miracles Himself by His own power. Doubtless, then, the works are those miracles of healing which He shewed in their diseases, miracles so great as none bestowed on them before, and with this He reproacheth them when He goes on to say, *But now have they both seen and hated both Me and My Father; [this cometh to pass] but, that the word might be fulfilled that is written in their Law, They hated Me without a cause.* He that hates the Truth must needs hate Him also of Whom the Truth is begotten. He that hateth "gratis," i.e. without a cause, is he who of his hate neither seeks advantage nor shuns disadvantage; so the ungodly hate the Lord, so the just love, "gratis," i.e. gratuitously, that other goods beside Him they expect not, since He shall be all in all. Howbeit, whoso will ponder more deeply the meaning of Christ's saying, *If I had not done among them works which no other man did,* if the Father or the Holy Spirit have done the same, still it is true that

¹ St. Mark vi. 56.

none other did them, (because the whole Trinity is of one Substance,) will find that Christ Himself was the Doer, ~~is~~ at any time any man of God did any such work. For He can in Himself do all things by Himself; but no man can do anything without Him. Christ with the Father and the Holy Ghost are not three Gods, but one God, of Whom it is written, "Blessed is the Lord God of Israel, Who alone doeth wondrous things^k." Therefore, whatever works He did in them, are works that none other ever did; since if ever any other man did some one or other of them, by His doing did he it: whereas these works He did, not by their doing but by Himself^l.

^k Ps. lxxii. 18.

^l St. Augustine *in loc.*, and Cat. Aur.

ALL SAINTS' DAY.

FOR THE EPISTLE.

REV. vii. 2—12.

“And I saw another Angel,” &c.

And I saw another Angel ascending from the east, having the seal of the living God.

He speaks of Elias the Prophet, who is the precursor of the times of Antichrist, for the restoration and establishment of the Churches from the great and intolerable persecution. We read that these things are predicted in the opening of the Old and New Testament; for he says by Malachi, “Lo I will send to you Elias the Tishbite, to turn the hearts of the fathers to the children, according to the time of calling, to recall the Jews to the faith of the people that succeed them.” And to that end He shews, as we have said, that the number of those that shall believe, of the Jews and of the nations, is a great multitude which no man was able to number. Moreover, we read in the Gospel that the prayers of the Church are sent from heaven by an Angel, and that they are received against wrath, and that the kingdom of Antichrist is cast out and extinguished by holy Angels; for He says, “Pray that ye enter not into temptation: for there shall be a great affliction, such as has not been from the beginning of the world; and except the Lord had shortened these days, no flesh should be saved^b.” Therefore He shall send these seven great Archangels to smite the kingdom of Antichrist; for He Himself also thus said; “Then the Son of Man shall send His

^a Mal. iv. 5, 6.

^b St. Mark xiii. 18—20.

messengers; and they shall gather together His elect from the four corners of the wind, from the one end of heaven even unto the other end thereof^c." For, moreover, He previously says by the Prophet; "Then shall there be peace for our land, when there shall arise in it seven shepherds and eight attacks of men; and they shall encircle Assur," that is Antichrist, "in the trench of Nimrod^d," that is, in the nation of the devil, by the spirit of the Church. Similarly, when the keepers of the house shall be moved. Moreover, the Lord Himself, in the parable to the Apostles, when the labourers had come to Him and said, "Lord, did we not sow good seed in Thy field? whence then hath it tares? answered them, An enemy hath done this. And they said to Him, Lord, wilt Thou, then, that we go and root them up? And He said, Nay, but let both grow together until the harvest, and in the time of harvest I will say to the reapers, that they gather the tares and make bundles of them, and burn them with fire everlasting, but that they gather the wheat into My barns^e." The Apocalypse here shews, therefore, that these reapers, and shepherds, and labourers, are the Angels. And the trumpet is the word of power. And although the same thing recurs in the phials, still it is not said as if it occurred twice, but because what is decreed by the Lord to happen shall be once for all; for this cause it is said twice. What, therefore, He said too little in the trumpets, is here found in the phials. We must not regard the order of what is said, because frequently the Holy Spirit, when He has traversed even to the end of the last times, returns again to the same times, and fills up what He had before failed to say. Nor must we look for order in the Apocalypse; but we must follow the meaning of those things which are prophesied. Therefore in the trumpets and phials is signified either the

^c St. Mark xiii. 27.^d Micah v. 5, 6.^e St. Matt. xiii. 27—30.

desolation of the plagues that are sent upon the earth. or the madness of Antichrist himself, or the cutting off of the peoples, or the diversity of the plagues, or the hope in the kingdom of the saints, or the ruin of states, or the great overthrow of Babylon, that is, the Roman state.

After this I beheld, and lo, a great multitude, which no man was able to number, of every nation, tribe, and people, and tongue, clothed with white robes.

What the great multitude out of every tribe implies, is to shew the number of the elect out of all believers, who, being cleansed by Baptism in the Blood of the Lamb, have made their robes white, keeping the grace which they have received¹.

THE GOSPEL.

ST. MATTHEW V. 1—12.

“Jesus seeing the multitudes,” &c.

Jesus seeing the multitudes went up into the mountain : and when He was set, His disciples came unto Him. And He opened His mouth, and taught them, saying,

Blessed are the poor in spirit ; for theirs is the kingdom of Heaven.

What is meant by *the poor in spirit* ? The humble and contrite in mind. For by *spirit* He hath here designated the soul, and the faculty of choice. That is, since many are humble not willingly, but as compelled by stress of circumstances ; letting these pass (for this were no matter of praise), He blesses them first, who by choice humble and lessen themselves.

But why said He not, “the humble,” but rather *the poor* ? Because this is more than that. For He means here them who are awestruck, and tremble at

¹ Victorinus. Translated by the Rev. R. E. Wallis.

the commandments of God. Of whom, also, by His Prophet Isaiah God earnestly accepting, said, "To whom will I look, but to him who is meek and quiet, and trembleth at My words^g?" For, indeed, there are many kinds of humility: one is humble in his own measure, another with all excess of lowliness. It is this last lowliness of mind which that blessed Prophet commends, picturing to us the temper that is not merely subdued, but utterly broken, when he saith, "The sacrifice for God is a contrite spirit, a contrite and humble heart God will not despise^h." And the Three Children also offer this unto God as a great sacrifice, saying, "Nevertheless, in a contrite soul, and a spirit of lowliness, may we be acceptedⁱ." This Christ also now blesses.

For whereas the greatest of evils, and those which make havoc of the whole world, had their entering in from pride;—for both the devil, not being such before, did thus become a devil^j; and the first man, too, puffed up by the devil with the hope of becoming as a god, was made an example of, and became mortal; (for, expecting this, he lost even what he had; and God also upbraiding him with this, and mocking his folly, said, "Behold the man is become as one of Us^k"). Since, I say, pride was the stronghold of our evils, and the root and fountain of all wickedness, Christ preparing a remedy suitable to the disease, laid this law first as a strong and safe foundation. For this being fixed as a base, the builder in security lays on it all the rest. But if this be taken away, though a man reach to the heavens in his course of life, it is all easily undermined, and issues in a grievous end. Though fasting, prayer, almsgiving, temperance, any other good thing whatever, be gathered together in thee; without humility all fall away and perish.

^g Isa. lxi. 2, LXX.

^h Ps. li. 17, LXX.

ⁱ Daniel iii. 39, LXX.; or Song of the Three Holy Children, v. 16.

^j See 1 Tim. iii. 6.

^k Gen. iii. 22.

It was this very thing that took place in the instance of the Pharisee. For even after he had arrived at the very summit, he "went down"¹ with the loss of all, because he had not the mother of virtues; for as pride is the fountain of all wickedness, so is humility the principle of all self-command. Wherefore Christ begins with this, pulling up boasting by the very root out of the soul of his hearers.

"And what," one may ask, "is this to His disciples, who were on every account humble? For, in truth, they had nothing to be proud of, being fishermen, poor, ignoble, and illiterate." Even though these things concerned not His disciples, yet surely they concerned such as were then present, and such as were hereafter to receive the disciples, lest they should on this account despise them. But it were truer to say that they did also concern His disciples. For even if not then, yet by-and-by they were sure to require this help; after their signs and wonders, and their honour from the world, and their confidence towards God. For neither wealth, nor power, nor royalty itself, had so much power to exalt men, as the things which they possessed in all fulness. And besides, it was natural that even before the signs they might be lifted up, at that very time when they saw the multitude, and all that audience surrounding their Master; they might feel some human weakness. Wherefore He at once represses their pride.

And He doth not introduce what He saith by way of advice or of commandment, but by way of blessing, so making His word less burdensome, and opening to all the course of His discipline. For He said not, "This or that person," but "they who do so, are all of them blessed." So that though thou be a slave, a beggar, in poverty, a stranger, unlearned, there is nothing to hinder thee from being blessed, if thou emulate this virtue.

¹ St. Luke xviii. 14.

Now having begun, as you see, where most need was, He proceeds to another commandment, one which seems to be opposed to the judgment of the whole world. For whereas all think that they who rejoice are enviable, those in dejection, poverty, and mourning, wretched, He calls these blessed rather than those; saying thus,

Blessed are they that mourn.

Yet surely all men call them miserable. For this, then, He wrought miracles beforehand, that in such enactments as these He might be entitled to credit.

And here, too, again He designated not simply all that mourn, but all that do so for sins: since surely that other kind of mourning is forbidden, and that earnestly, which relates to anything of this life. This Paul clearly declared, when he said, "The sorrow of this world worketh death, but godly sorrow worketh repentance unto salvation, not to be repented of^m!"

These, then, Christ calls blessed, whose sorrow is of that kind; and who not only sorrow, but sorrow deeply. Therefore He did not say "they that sorrow," but *they that mourn*. For this commandment, again, is fitted to teach us entire self-control. For if those who grieve for children, or wife, or any other relation gone from them, have no fondness for gain or pleasure during that period of their sorrow; if they aim not at glory, are not provoked by insults, nor led captive by envy, nor beset by any other passion, their grief alone wholly possessing them; much more will they who mourn for their own sins, as they ought to mourn, shew forth a self-denial greater than this.

Next, what is the reward for these? *For they shall be comforted*, saith He.

Where shall they be comforted? tell me. Both here and there. For since the thing enjoined was exceeding burthensome and galling, He promised to give that which most of all made it light. Wherefore, if thou

wilt be comforted, mourn: and think not this a dark saying. For when God doth comfort, though sorrows come upon thee by thousands, like snow-flakes, thou wilt be above them all. Since, in truth, as the returns which God gives are always far greater than our labours; so He hath wrought in this case, declaring them that mourn to be blessed, not after the value of what they do, but after His own love towards man. For they that mourn, mourn for misdoings, and to such it is enough to enjoy forgiveness, and obtain wherewith to answer for themselves. But forasmuch as He is full of love towards men, He doth not limit His recompense either to the removal of our punishments, or to the deliverance from our sins, but He makes them even blessed, and imparts to them abundant consolation.

But He bids us mourn, not only for our own, but also for other men's misdoings. And of this temper were the souls of the Saints: such was that of Moses, of Paul, of David; yea, all these many times mourned for evils not their own.

Blessed are the meek, for they shall inherit the earth.

Tell me what kind of earth? Some say a figurative earth; but it is not this, for nowhere in Scripture do we find any mention of an earth that is merely figurative. But what can the saying mean? He holds out a sensible prize; even as Paul also doth, in that when he said, "Honour thy father and thy mother^a," he added, "that thou mayest live long upon the earth." And He Himself unto the thief again, "To-day shalt thou be with Me in Paradise^o."

Thus He doth not incite us by means of the future blessings only, but of the present also, for the sake of the grosser sort of His hearers, and such as before the future seek those of the present time.

And besides, since in the Old Testament the Prophet used to say continually, "The meek shall inherit the earth^p;" He thus weaves into His discourse the words

^a Eph. vi. 2, 3.

^o St. Luke xxiii. 43.

^p Ps. xxxvii. 11.

to which they were accustomed, so as not everywhere to speak a strange language.

And this He saith, not as limiting the rewards to things present, but as joining with these the other sort of gifts also. For neither in speaking of any spiritual thing doth He exclude such as are in the present life; nor again in promising such as are in our life, doth He limit His promise to that kind. For He saith, "Seek ye first the kingdom of God and all these things shall be added unto you ¹." And again: "Whosoever hath left houses or brethren, shall receive an hundred-fold in this world, and in the future shall inherit everlasting life ²."

Blessed are they which do hunger and thirst after righteousness.

What sort of righteousness? He means either the whole of virtue, or that particular virtue which is opposed to covetousness. For since He is about to give commandment concerning mercy, to shew how we must shew mercy, as, for instance, not of rapine, or covetousness, He blesses them that lay hold of righteousness.

And see with what exceeding force He puts it. For He said not, "Blessed are they which keep fast by righteousness," but, *Blessed are they which do hunger and thirst after righteousness*; that not merely any how, but with all desire we may pursue it.

Then He appoints the prize, again from things sensible; saying, *for they shall be filled*. Thus, because it is thought that the rich are commonly made such by covetousness, "Nay," saith He, "it is just the contrary; for it is righteousness that doeth this. Wherefore, so long as thou doest righteously, fear not poverty, nor tremble at hunger."

But if they who covet not other men's goods enjoy

¹ St. Matt. vi. 33. ² See St. Matt. xix. 29. See also St. Mark x. 29, 30; and St. Luke xviii. 29, 30.

so great abundance*, much more they who give up their own.

Blessed are the merciful.

Here He seems to me to speak not of those only who shew mercy in giving of money, but those likewise who are merciful in their actions. For the way of shewing mercy is manifold, and this commandment is broad.

What, then, is the reward thereof?

For they shall obtain mercy.

And it seems indeed to be a sort of equal recompense, but it is a far greater thing than the act of goodness. For whereas they themselves shew mercy as men, they obtain mercy from the God of all; and it is not the same thing, man's mercy, and God's; but as wide as is the interval between wickedness and goodness, so far is the one of these removed from the other.

Blessed are the pure in heart, for they shall see God.

Behold again the reward is spiritual. Now He here calls *pure*, either those who have attained unto all virtue, and are not conscious to themselves of any evil; or those who live in temperance. For there is nothing which we need so much in order to see God, as this last virtue. Wherefore Paul also said, "Follow peace with all men, and holiness, without which no man shall see the Lord†." He is here speaking of such sight as it is possible for man to have.

For because there are many who shew mercy, and who commit no rapine, nor are covetous, who yet are guilty of fornication and uncleanness; to signify that the former alone suffices not, He hath added this, much in the same sense as Paul, writing to the Corinthians, bore witness of the Macedonians, that they were rich not only in almsgiving, but also in all other virtue. For having spoken of the noble spirit they had shewn

* Not that St. Chrysostom limited this or any of the Gospel promises to a temporal sense. See below, p. 633, &c. † Heb. xii. 14

in regard to their goods, he saith, "They gave their own selves to the Lord, and to us ²."

How often already hath He enumerated the blessed, and the causes of their blessedness, and their works and recompenses, their merits and rewards! But nowhere yet hath it been said, *They shall see God*. When we come to the *pure in heart*, there is the vision of God promised. And not without good cause, for there, in the heart, are the eyes by which God is seen.

But do not so conceive of these other precepts and rewards as to think when thou dost hear, *Blessed are the pure in heart, for they shall see God*, that the *poor in spirit*, or the *meek*, or *they that mourn*, or *they who hunger and thirst after righteousness*, or the *merciful*, will not see Him. Think not of those that are pure in heart, that they only will see Him. For all these several characters are the self-same persons. They shall all see; but they shall not see in that they are poor in spirit, or meek, or in that they mourn, and hunger and thirst after righteousness, or are merciful, but in that they are *pure in heart*. Just as if bodily works were duly assigned to the several members of the body, and one were to say, for example, "Blessed are they who have feet, for they shall walk; blessed are they that have hands, for they shall work; blessed are they that have a voice, for they shall cry aloud; blessed are they who have a mouth and tongue, for they shall speak; blessed are they that have eyes, for they shall see. Even so our Lord, arranging in their order the members, as it were, of the soul, hath taught what is proper to each. Humility qualifies for the possession of the kingdom of heaven; meekness qualifies for possessing the earth; mourning for consolation; hunger and thirst after righteousness, for being filled; mercy for the obtaining mercy; a pure heart for seeing God ³."

Blessed are the peace-makers.

Here He not only takes away altogether our own

² 2 Cor. viii. 5; St. Chrysostom.

³ St. Augustine, Serm. III.

strife and hatred amongst ourselves, but He requires besides this something more, namely, that we should set at one others who are at strife.

And again, the reward which He annexes is spiritual. What, then, is it?

For they shall be called the children of God.

Yea, for this became the work of the Only Begotten, to unite the divided, and to reconcile the alienated.

Then, lest thou shouldst imagine peace in all cases a blessing, He hath added,

Blessed are they which are persecuted for righteousness sake.

That is, for virtue's sake, for succour given to others, and for godliness: it being ever His wont to call by the name of righteousness the whole practical wisdom of the soul.

Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad.

As if He said, "Though they should call you sorcerers, deceivers, pestilent persons, or whatever else, *blessed are ye.*" So He speaks. What could be newer than these injunctions? Wherein the very things which all others avoid, these Christ declares to be desirable; I mean, being poor, mourning, persecution, evil report. But yet He both affirmed this, and convinced not two, nor ten, nor twenty, nor an hundred, nor a thousand men, but the whole world. And hearing things so grievous and galling, so contrary to the accustomed ways of men, the multitude "were astonished." So great was the power of Him who spoke.

However, lest thou shouldst think that the mere fact of being evil spoken of makes men blessed, He hath set two limitations; when it is for His sake, and when the things that are said are false; for without these, he who is evil spoken of, so far from being blessed, is miserable.

Then see the prize again: *Because your reward is*

great in heaven. But thou, though thou hear not of a kingdom given in each one of the blessings, be not discouraged. For although He gives different names to the rewards, yet He brings all into His kingdom. Thus, both when He saith, *they that mourn shall be comforted; and they that shew mercy shall obtain mercy; and the pure in heart shall see God; and the peace-makers shall be called the children of God;* nothing else but the kingdom doth He shadow out by all these sayings. For such as enjoy these shall surely attain unto that. Think not therefore that this reward is for the poor in spirit only, but for those who hunger after righteousness, for the meek, and for all the rest without exception.

Since on this account He hath set His blessing on them all, that thou mightest not look for anything sensible; for that man cannot be called blessed, whose crown is of such things as come to an end with this present life, and hurry by quicker than a shadow.

But when He had said, *your reward is great,* He added another consolation, saying, *For so persecuted they the prophets which were before you.*

Thus, since the promise of the kingdom was yet to come, and all were in expectation, He affords them comfort from this world; from their fellowship with those who before them had been ill-treated.

For, "think not," saith He, "that for something inconsistent in your sayings and enactments ye suffer these things; or, as being teachers of evil doctrines, ye are to be persecuted by them; the plots and dangers proceed not of any wickedness in your sayings, but of the malice of those who hear you. Wherefore are they not any blame to you who suffer wrong, but to them who do the wrong. And to the truth of these things all preceding time bears witness; for against the prophets they did not even bring any charge of transgressing the law, and of sentiments of impiety, while that they stoned some, chased away others, en-

compassed others with innumerable afflictions. Wherefore let not this trouble you, for of the very same mind they do all that is done now." Seest thou how He raised up their spirits, by placing them near to the company of Moses and Elias?

Thus also Paul, writing to the Thessalonians, saith, "For ye became followers of the Churches of God, which are in Judæa; for ye also have suffered the same things of your own fellow-countrymen, even as they have of the Jews; who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men^{*};" which same point here also Christ hath established.

And whereas in the other beatitudes He said, *Blessed are the poor, and the merciful*, here He hath not put it generally, but addresses His speech unto themselves, saying, *Blessed are ye when men shall revile you, and persecute you, and say every evil word*; signifying that this is an especial privilege of theirs, and that, beyond all others, Teachers have this for their own.

At the same time He here also covertly signifies His own dignity, and His equality in honour with Him who begat Him; for, "as they on the Father's account," saith He, "so shall ye also for Me suffer these things." But when He saith, *the prophets which were before you*, He implies that they were also by this time become prophets.

Next, declaring that this above all profits them, and makes them glorious, He did not say, "they will calumniate and persecute you, but I will prevent it." For not in their escaping evil report, but in their noble endurance thereof, and in refuting them by their actions, He will have their safety stand; this being a much greater thing than the other; even as to be struck and not hurt is much greater than escaping the blow.

Now in this place He saith, *your reward is great in*

^{*} 1 Thessa. ii. 14, 15.

heaven; but Luke⁷ reports Him to have spoken this, both earnestly, and with more entire consolation; for He not only, as you know, pronounces them blessed who are evil spoken of for God's sake, but declares them likewise wretched, who are well spoken of by all men. For, "Woe unto you," saith He, "when all men speak well of you." Not only of the dangers they underwent, but of the calumny also, He appointed the recompense to be great. Wherefore He said not, "When they shall persecute and kill you," but, *when they shall revile you, and say all manner of evil.* For most assuredly men's evil reports have a sharper bite than their very deeds. For whereas in our dangers there are many things that lighten the toil, as to be cheered by all, to have many to applaud, to crown, to proclaim our praise; here in our reproach even this consolation is destroyed; because we seem not to have achieved anything great; and this galls the combatant more than all his dangers; at least many have gone on even to hang themselves, not bearing evil report. And why marvellest thou at others? since that traitor, that shameless and accursed one, he who had ceased to blush for anything whatever, was wrought upon chiefly by this to hurry to the halter. And Job again, all adamant as he was, and firmer than a rock, when he had been robbed of all his possessions, and had become suddenly childless, and when he saw his body pouring out worms like a fountain, and his wife attacking him, he repelled it all with ease; but when he saw his friends reproaching and trampling upon him, and entertaining an evil opinion of him, and saying that he suffered these things for some sins, and was paying the penalty of wickedness; then was there trouble, then agitation, even in that great and noble-hearted man.

And David also, letting pass all that he had suffered, sought of God a retribution for the calumny

⁷ See St. Luke vi. 23, 26.

alone. For, "Let him curse," saith he, "for the Lord hath bidden him; that the Lord may see my humiliation, and requite me for this cursing of his on this day^a."

And Paul, too, proclaims the triumph, not of those only who incur danger, or are deprived of their goods, but of these also, thus saying, "Call to remembrance the former days, in which after ye were illuminated ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock by reproaches and afflictions^a." On this account, then, Christ hath appointed the reward also to be great.

After this, lest any one should say, "Here thou givest no redress, nor stoppest men's mouths; and dost thou assign a reward there?" He hath put before us the Prophets, to shew that neither in their case did God give redress. And if, when the rewards were at hand, He cheered them with things to come, much more now, when this hope is become clearer, and self-denial is increased.

And observe, too, after how many commandments He hath put this; for surely He did it not without reason, but to shew that it is not possible for one unprovided, and unarmed with all those other virtues, to go forth unto those conflicts. Therefore, you see, in each instance, by the former precept making way for the following one, He hath woven a sort of golden chain for us. Thus, first, he that is *humble* will surely also *mourn* for his sins; he that so *mourns* will be both *meek* and *righteous*, and *merciful*; he that is *merciful*, and *righteous*, and *contrite*, will of course be also *pure in heart*; and such an one will be a *peace-maker* too; and he that hath attained unto all these, will be moreover arrayed against dangers, and will not be troubled when evil is spoken of him, and he is enduring grievous trials innumerable^b.

There is not a man surely can be found who does

^a See 2 Sam. xvi. 11, 12.

^a Heb. x. 33, 34.

^b St. Chrysostom.

not wish to be blessed : but oh ! if as men desire the reward, so they would not decline the work that leads to it ! Who would not run with alacrity were it told him, "Thou shalt be blessed ?" Let him then also give a glad and ready ear when it is said, "Blessed, if thou shalt do thus." Let not the contest be declined, if the reward be loved ; and let the mind be enkindled to an eager execution of the work, by the setting forth of the reward. What we desire, and wish for, and seek, will be hereafter ; but what we are ordered to do for the sake of that which will be hereafter, must be now ^c.

^c St. Augustine, Ser. iii.

APPENDIX.

THE existence of a translation by the Reverend Canon Payne Smith from the Commentary on St. Luke by St. Cyril of Alexandria, having come to the knowledge of the Compiler too late to be used in the earlier part of this Commentary, some extracts are given here, both as a valuable addition to the work, and as interesting specimens of the writings of this Father.

GOSPEL FOR THE CIRCUMCISION.—Add :

In a Manger.

He found man reduced to the level of the beasts: therefore is He placed like fodder in a manger, that we, having left off our bestial life, might mount up to that degree of intelligence which befits man's nature; and whereas we were brutish in soul, by now approaching the manger, even His own Table, we find no longer fodder, but the Bread from Heaven, which is the Body of Life ^a.

GOSPEL FOR THE THIRD SUNDAY AFTER THE EPIPHANY ^b.—
Add :

Whoever will, may see the profound and mighty mystery of Christ written for our benefit in Leviticus ^c. For the law of Moses declares the leper defiled, and gives orders for him to be put out of the camp as unclean; but should the malady ever be alleviated.

^a On St. Luke ii. 7.

^b St. Matt. viii. 1—13.

^c Lev. xiii. 8.

it commands that he should then be capable of re-admission. Moreover, it clearly specifies the manner in which he is to be pronounced clean, thus saying; "This is the law of the leper, on whatsoever day he shall have been cleansed, and shall be brought unto the priest. And the priest shall go out of the camp, and the priest shall see him, and behold the touch of the leprosy is healed from the leper: and the high-priest shall command, and they shall take for him who is cleansed two living clean birds; and the high-priest shall command, and they shall kill the one into an earthen vessel over living water; and he shall take the living bird, and dip it into the blood of the bird that was killed over the living water, and shall sprinkle it seven times over the man cleansed of the leprosy, and he shall be cleansed: and he shall send away the living bird into the field^d." The birds, then, are two in number, both without stain, that is, clean and liable to no fault on the part of the law: and the one of them is slain over living water, but the other, being saved from slaughter, and further baptized in the blood of that which died, is let loose.

This type, then, represents to us the great and adorable mystery of our Saviour. For the Word was from above, even from the Father, from heaven; for which reason He is very fitly compared to a bird: for though He came down for the Dispensation's sake to bear our likeness, and took the form of a slave, yet even so He was from above. Yea He even, when speaking to the Jews, said so plainly, "Ye are from beneath: I am from above^e." And again, "No one hath ascended up into heaven, but the Son of Man That came down from heaven^f." As therefore I just now said, even when He became flesh, that is, perfect man, He was not earthy, not made of clay as we are, but heavenly, and superior to things worldly in respect of that wherein He is perceived to be God. We may see,

^d Lev. xiv.^e John viii. 23.^f Ibid. iii. 13.

then, in the birds (offered at the cleansing of the leper) Christ suffering indeed in the flesh according to the Scriptures, but remaining also beyond the power of suffering; and dying in His human nature, but living in His divine; for the Word is Life. Yea, too, the very wise disciple said, "that He was put to death in the flesh, but made to live in the spirit^s." But though the Word would not possibly admit the suffering of death into His own nature, yet He appropriates to Himself that which His flesh suffered: for the living bird was baptized in the blood of the dead one; and thus stained with blood, and all but made partaker of the Passion, it was sent forth into the wilderness. And so did the Only-Begotten Word of God return unto the heavens, with the flesh united unto Him. And strange was the sight in heaven, yea, the throng of angels marvelled when they saw in form like unto us the King of earth, and Lord of might: moreover they said, "Who is this that cometh from Edom?" meaning thereby the earth:—"the redness of His garments is from Bosor^b:" the interpretation of which is flesh, as being a narrowing and pressing. Then, too, they enquired, "Are such the wounds in the middle of Thy hands?" and He answered, "With these was I wounded in the house of My beloved^c." For just as after His return to life from the dead, when shewing, with most wise purpose, His hands unto Thomas, He bade him handle both the prints of the nails, and the hole bored in His side; so also, when arrived in heaven, He gave full proof to the Holy Angels, that Israel was justly cast out and fallen from being of His family. For this reason He shewed His garment stained with blood, and the wounds in His hands, and not as though He could not put them away; for when He rose from the dead, He put off corruption, and with it all its marks and

^s 1 St. Pet. iii. 18.

^b Isa. lxi. 1.

^c Zech. xiii. 6.

attributes: He retained them, therefore, that the manifold wisdom of God, which He wrought in Christ, might now be made known by the Church, according to the plan of salvation, to principalities and powers^k.

EPISTLE FOR MONDAY IN EASTER WEEK^l.—Compare with “... many cases of lost senses or paralysed limbs are the devil’s work, &c.,” (vol. i. p. 446,) the following:

Jesus arrives at Simon’s house, and finds his wife’s mother sick of a fever: and He stood, and rebuked the fever, and it left her^m. Now, in what is said by Matthew and Markⁿ, that “the fever left her,” there is no hint of any living thing as the active cause of the fever: but in Luke’s phrase that “He stood over her and rebuked the fever, and it left her,” I do not know whether we are not compelled to say that that which was rebuked was some living thing, unable to sustain the influence of Him who rebuked it: for it is not reasonable to rebuke a thing without life, and unconscious of the rebuke. Nor is it anything astonishing for there to exist certain powers that inflict harm on the human body: nor must we necessarily think evil of the soul of those who thus suffer, for being harmed by these beings. For neither when the devil obtained authority to tempt Job by bodily torments, and struck him with painful ulcers, was Job therefore to be found fault with, for he manfully contended, and nobly endured the blow. God grant, however, that it be said, if at any time we are tempted by bodily pains, “But touch not his soul^o.” The Lord, then, by a rebuke heals those who are possessed^p.

^k On St. Luke v. 38, 39.

^l Acts x. 34—43.

^m St. Luke iv.

ⁿ St. Matt. viii. 15; St. Mark i. 31.

^o Job ii. 6.

^p On St. Luke iv. 38.

GOSPEL FOR THE TWELFTH SUNDAY
AFTER TRINITY¹.—Add :

Observe, I pray, how great is the efficacy of the touch of His holy Flesh. For It both drives away diseases of various kinds, and a crowd of demons, and overthrows the power of the devil, and heals a very great multitude of people in one moment of time. And though able to perform these miracles by a word and the inclination of His will, yet to teach us something useful for us, He also lays His hands upon the sick. For it was necessary, most necessary, for us to learn that the holy Flesh which He had made His own was endowed with the activity of the power of the Word, by His having implanted in it a godlike might. Let It then take hold of us, or rather let us take hold of It by the mystical "giving of thanks",² that It may free us also from the sicknesses of the soul, and from the assault and violence of demons³.

GOSPEL FOR THE SIXTEENTH SUNDAY
AFTER TRINITY¹.—Add :

Those persons, therefore, who were restored to life by the power of Christ, we take as a pledge of the hope prepared for us of a resurrection of the dead: and these were, this young man, and Lazarus of Bethany, and the daughter of the chief of the synagogue. And this truth the company of the holy Apostles proclaimed before: for the blessed Isaiah said, "The dead shall arise, and those in the graves shall be re-

¹ St. Mark vii. 31—37. ² From St. Paul's words in 1 Cor. x. 16, *εὐλογία* came to be applied generally to the Lord's Supper. ³ Ser. on St. Luke iv. ⁴ St. Luke vii. 11—17.

stored to life: for the dew from Thee is healing to them^u." And by dew he means the life-giving operation of Christ, which is by the instrumentality of the Holy Ghost. And the Psalmist bears witness, thus speaking concerning them in words addressed to God the Saviour of us all. "When Thou turnest away Thy Face they are troubled, and return to their dust. Thou sendest Thy Spirit, and they are created, and Thou renewest the face of the ground^x." For it was by reason of Adam's transgression of the commandment that we, having our faces turned away from God, returned to our dust: for the sentence of God upon human nature was, "Dust thou art, and unto dust thou shalt return^y:" but at the time of the consummation of this world, the face of the earth shall be renewed: for God the Father by the Son in the Spirit will give life to all those who are laid within it.

It is death that has brought men to old age and corruption: death therefore has made old, that is to say, has corrupted; for, "that which is made old, and is growing aged, is near corruption^z," as Scripture saith; but Christ renews, in that He is "the Life." For He Who in the beginning created, is able again to renew unto incorruption and life. For one may well affirm that it is the office of one and the same energy and power, to effect both the one and the other. As therefore the Prophet Isaiah says, "He hath swallowed up death, having become mighty^a." And again, "The Lord hath taken away all weeping from every countenance. He hath taken away the reproach of the people from all the earth." By the reproach of the people he means sin, which disgraces and depraves men; and which, together with destruction, shall be slain, and sorrow and death shall perish, and the tears cease which are shed on its account.

^u Isa. xxvi. 19.^x Ps. civ. 29.^y Gen. iii. 19.^z Heb. viii. 13.^a Isa. xxv. 8.

Disbelieve not, therefore, the resurrection of the dead ; for long ago Christ wrought it among us with a Godlike majesty. And let no man say, that He Who raised two, for instance, or three, and effected thus much, is not thoroughly sufficient for the life also of us all. Such words, foul with utter ignorance, are simply ridiculous. Right rather is it for us to understand that He is the Life, and the Life-giver by nature. And how can the Life be insufficient for making all alive ?

He therefore arose who was descending to his grave. And the manner of his rising is plain to see ; for, *He touched*, it says, *the bier, and said, Young man, I say unto thee, Arise.* And yet how was not a word enough for raising him who was lying there ? For what is there difficult to it, or past accomplishment ? What is more powerful than the Word of God ? Why, then, did He not effect the miracle by a word only, but also touched the bier ? It was, my beloved, that thou mightest learn that the holy Body of Christ is effectual for the salvation of man. For the Flesh of the Almighty Word is the Body of Life, and was clothed with His might. For consider, that iron, when brought into contact with fire, produces the effects of fire, and fulfils its functions : so, because it became the Flesh of the Word, Who gives life to all, it therefore also has the power of giving life, and annihilates the influence of death and corruption. May our Lord Jesus Christ also touch us, that delivering us from evil works, even from fleshly lusts, He may unite us to the assemblies of the saints ; for He is the giver of all good, by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Ghost, for ever and ever. Amen ^b.

^b On St. Luke vii. 11—17.

THE SABBATH.

GOSPEL FOR THE SEVENTEENTH SUNDAY
AFTER TRINITY *.—Add :

They watched Him.

And for what reason did they watch Him ? . . . To see, forsooth, whether He would disregard the honour due to the Law, and so do something or other forbidden on the Sabbath-day. But, O senseless Jew, understand that the Law was a shadow and type waiting for the truth ; and the truth was Christ and His commandments. Why, then, dost thou arm the type against the truth ? why settest thou the shadow in array against the spiritual interpretation ? Keep thy Sabbath rationally ; but if thou wilt not consent so to do, then art thou cut off from that Sabbath-keeping which is well-pleasing to God, and knowest not the true rest which He requires of us, Who of old spake the law of Moses. Let us cease from our sins ; let us rest from our offences ; let us wash away our stains ; let us abandon the impure love of the flesh ; let us flee far from covetousness and extortion, and from disgraceful gains, and from the love of lucre ; let us first gather provisions for our souls for the way, the meat that will suffice us in the world to come ; and let us apply ourselves to holy works, thereby keeping the Sabbath rationally. Those whose office it was to minister among you according to the law, used to offer unto God the appointed sacrifices, even upon the Sabbath : they slew the victims in the Temple, and performed those acts of service which were laid upon them, and no man refuted them, and the law itself was silent. It did not therefore forbid men ministering upon the Sabbath. This, then, was a type for us ; for, as I said, it is our duty, keeping the Sabbath in a rational manner, to please God by a sweet spiritual savour. And as I have

* St. Luke xiv. 1—11.

already before said, we render this when, ceasing from sins, we offer unto God as a sacred oblation a life holy and worthy of admiration, steadily advancing unto all virtue. For this is the spiritual sacrifice well-pleasing unto God^d.

PRAYER.

GOSPEL FOR ST. MARK'S^e, AND EPISTLE FOR SS. PHILIP AND JAMES'^f DAYS, (vol. ii. pp. 482 and 488).—Add :

The Saviour of all had taught, at the request of the Apostles, in what way we ought to pray. But it was possible that those who had obtained from Him this precious and saving lesson, might sometimes make indeed their supplications according to the pattern given them, but would do so wearily and lazily. And so, when not heard at their first or second prayer, would desist from their supplications, as being un-availing to their benefit. In order, therefore, that we may not experience this, nor suffer the injury that would result from such littleness of mind, He teaches us that we must diligently continue the practice, and in the form of a parable^g plainly shews that weariness in prayer is to our loss, while patience therein is greatly to our profit; for it is our duty to persevere, without giving way to indolence. And this He teaches us by saying, that "though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

And now, come and let us transfer to the truth what was shewn in the form of a parable. Be urgent in prayer; draw near unto God Who loveth to be kind, and that very constantly; and if thou seest that the gift of grace is delayed, yield not to weariness; despair not of the expected blessing; abandon not the hope set before thee; nor further foolishly say within

^d On St. Luke xiv. 1.

^e St. John xv. 1—11.

^f St. James

i. 1, 12.

^g The friend at midnight, St. Luke xi. 5—10.

thyself, "I have drawn near frequently, I have gained absolutely nothing; I have wept, and received not; I have supplicated, but not been accepted; for of all I asked, nothing has been accomplished." Rather think thus within thyself, that He Who is the universal treasure-house better knoweth our state than we do, in that He weigheth to every man what is due and suitable to him. Thou askest sometimes what is beyond thy measure; thou wishest to receive those things of which thou art not yet worthy. The Giver Himself knoweth the time suitable for His gifts. Earthly fathers do not immediately and without discretion fulfil the desire of their sons; but often delay in spite of their asking, and that not because they have a grudging hand, nor again because they regard merely what is pleasant to the petitioners, but as considering what is useful and necessary for their good conduct. And how will that rich and bounteous Giver neglect the due accomplishment for men of what they pray for, unless, of course, and without all doubt, He knows that it would not be for their benefit to receive what they ask? We must, therefore, offer our prayers to God with knowledge as well as with assiduity; and even though there be some delay in thy requests, continue patiently with the vintagers, as being well assured that what is gained without toil, and readily won, is usually despised; whereas that which is gathered with labour is a more pleasant and abiding possession.

But perchance to this thou sayest; "I draw near frequently, making requests; but the vintage therefrom has wandered far away. I am not slothful in supplications, but persevering and very importunate: who will assure me that I shall receive? Who is my security that I shall not labour in vain?" "Therefore I say unto you," and it is the Bestower of divine gifts Who Himself enters, and speaks: "I also say unto you, Seek, and ye shall find; knock, and it shall be

opened unto you : for every one that asketh receiveth ; and he who seeketh findeth : and whosoever knocketh, it shall be opened unto him." In these words, "I say unto you" has the full force of an oath : not that God is false, even though the promise be not accompanied with an oath ; but to shew that the littleness of their faith was groundless, He sometimes confirms His hearers by an oath. For the Saviour is also found in many places prefacing His words by saying, "Verily, verily, I say unto you." As therefore He makes this very promise on oath, it is not a thing free from guilt to disbelieve it.

In telling us, therefore, to seek, He bids us labour : for by labour, that which is needed is always, so to say, found ; especially when it is something fit for us to possess. He who knocks, not once merely, but again and again, rattles the door with his hand it may be, or with a stone, so that the Master of the house, unable to endure the annoyance of the knocks, will open it even against his will. Learn, therefore, even from what happens among us, the way to gain that which is to thy profit. Knock, be urgent, ask. So must all act who ask anything of God : for wise Paul writes, "Pray without ceasing"^h. We are in need of urgent prayer, because many are the turmoils of worldly matters which encircle us around : for that many-headed serpent greatly distresses us, involving us sometimes in unexpected difficulties, that he may humble us unto baseness and manifold sin : and, besides this, there is also the inbred law of voluptuousness lurking in our fleshly members, and "warring," as Scripture saith, "against the law of our mind"ⁱ : and, lastly, the enemies of the doctrines of truth, even the impure and polluted gangs of heretics, oppose those who wish to hold correct opinions. Constant and earnest prayer therefore is necessary. For arms and the implements of warfare are needed for soldiers, that

^h 1 Thessa. v. 17.

ⁱ Rom. vii. 23.

they may be able to overcome those who are drawn up against them: and for us prayer; "for our weapons," as Scripture saith, "are not carnal, but mighty to God¹."

And this, too, we ought to add, as being in my opinion amply sufficient to quicken us unto prayer. The Saviour and Lord of all is seen again and again passing the night in prayer. And when, too, He was about to undergo His saving Passion upon the precious Cross, He knelt down and prayed, saying; "Father, if it be possible, let this cup pass from Me!" Was this because Life was afraid of death? Was it because there was no escape for Him from the net, no deliverance from the snare, in that the hand of the Jews was mightier than His power? And how is it not altogether abominable to think or speak thus? He was by nature God, and the Lord of power, even though He was in form like unto us. Of His own will He took upon Him the suffering upon the Cross, because He was the helper of us all. What need was there, then, of prayer? It was that we might learn that supplication is becoming and full of benefits, and that we must be constant in it whenever temptation befall, and the cruelty of enemies press upon us like a wave.

And to put it in one more light; for man to converse with God is a very great honour to human nature. And this we do in prayer, being commanded to address the Lord as Father; for we say, Our Father. But if He be a Father, necessarily He both loves and generously cherishes His sons, and honours them of course, and counts them worthy of indulgence. Draw near, therefore, in faith with perseverance, as being well assured that to those who ask urgently, Christ bows His ear.

Examine thy prayers: for if thou askest aught by

¹ 2 Cor. x. 4.

¹ St. Matt. xvi. 89.

receiving which thou wilt become a lover of God, God, as I said, will grant it: but if it be anything unreasonable, or that is able to do thee an injury, He will withhold His hand: He will not bestow the wished-for object; in order that neither He may give aught of an injurious nature,—for this is completely alien from Him^m,—nor thou be harmed thyself by receiving it. And let me explain how: for which purpose I shall bring forward examples. When thou askest for wealth, thou wilt not receive it of God: and why? Because it separates the heart of man from Him. Wealth begets pride, voluptuousness, and the love of pleasure, and brings men down to the pitfalls of worldly lusts. And so one of the disciples of our Lord has taught us, saying: “Whence are there wars, and whence quarrels among you? Is it not hence; from your lusts, that war in your members? Ye lust, and have not: ye seek, and find not: ye ask, and receive not, because ye ask wickedly, that ye may spend it on your pleasuresⁿ.” When thou askest worldly power, God will turn away His face: for He knows that it is a most injurious thing to those who possess it. For constantly, so to speak, charges of oppression attach themselves to those who possess worldly power: and those are for the most part proud, and unbridled, and boastful, who are set in temporal dignities. When thou askest for any to perish, or be exposed to inevitable tortures because they have annoyed or molested thee in any way, God will not grant it. For He willeth us to be long-suffering in mind, and not to requite any one with evil for evil, but to pray for those who spoil us; to do good to those who injure us, and be imitators of His kindness. For this reason Solomon was praised; for when offering up prayer unto God, he said: “And Thou shalt give Thy servant a heart to hear, and to judge Thy people righteously^o.”

^m See St. Augustine, vol. ii. p. 512.

ⁿ St. James iv. 1.

^o 1 Kings iii. 9.

And it pleased the Lord that Solomon asked this thing. And what did God, Who loveth virtue, say to him? "Because thou hast not asked for thee many days; nor hast asked the lives of thy enemies; but hast asked for thee understanding, and to hear judgment: behold! I have done what thou spakest: behold! I have given thee a heart prudent and wise."

Do thou, therefore, ask the bestowal without stint of spiritual gifts. Ask strength, that thou mayest be able manfully to resist every fleshly lust. Ask of God an uncovetous disposition; long-suffering; gentleness; and the mother and nurse of all good, I mean, patience. Ask calmness of temper; continence; a pure heart; and further, ask also the wisdom that cometh from Him. These things He will give readily: these save the soul: these work in it that better beauty, and imprint in it God's image. This is the spiritual wealth; the riches that hath never to be abandoned: these prepare for us the lot of the saints, and make us members of the company of the holy Angels; these perfect us in piety, and rapidly lead us onward to the hope of eternal life, and make us heirs of the kingdom of heaven, by the aid of Christ, the Saviour of us all; by Whom, and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever. Amen^p.

TEMPTATION.

EPISTLE FOR SS. PHILIP AND JAMES' DAY^q
(vol. ii. p. 488).—Add:

[Christ] commands us when we are instant in prayer to say, "Lead us not into temptation."

Does the Saviour and Lord of all wish His friends to be cowardly? Are they to be lazy and abject, and

^p From two sermons on St. Luke xi. 5—13.

^q St. James i. 1—12.

in earnest rather in avoiding the contest than in winning renown? And yet the Spirit said in the Book of Psalms, "Be strong, and let your heart be firm, all ye who trust in the Lord¹." And the Saviour Himself somewhere saith, "Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven²." If, then, He crown with such splendid honours him who is persecuted, and to be persecuted is undeniably a temptation³; in what sense does He command them to avoid temptation? For certainly it is not inactivity, and an unprofitable dillatoriness, and a thankless sloth, which render those trained for gymnastic contests successful, and worthy of honours, and the clapping of hands; but, on the contrary, severe toil. Moreover, it is not in time of peace that one sees the man who is well-acquainted with the tactics of war, and bold withal, and tried in battle, but he must have shewn himself a hardy combatant against the enemy. And why, then, does Christ, so to speak, even hamstring those who love Him, by making them say, "Lead us not into temptation."

To this we reply, gathering after our manner those ideas which are best, that He does not wish His followers to be abject, nor yet indolent in any other way; that He even incites them to courageousness in all things praiseworthy, saying, "Enter in at the strait door: for narrow is the door, and strait the way, that leadeth unto Life, and few are they who find it⁴." There must, therefore, be in us an unchangeable and manly spirit of ardour; and a mind patient in endurance, such as was that of the blessed Paul, who said, "Who shall separate me from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or the sword⁵?" But even though we be thus minded, and attain to these measures of manliness, yet we must think humbly of our-

¹ Ps. xxxi. 24.

² St. Matt. v. 10.

³ Or trial.

⁴ St. Matt. vii. 13.

⁵ Rom. viii. 35.

selves, being "poor in spirit," according to the Saviour's word, and not imagine that always and necessarily we shall conquer all temptations. For sometimes an unendurable alarm falling on the mind of a man, terrifies it into abject fear; as also does Satan, who hates whatever is good; and the severity of the temptation unbends sometimes even the most courageous mind. So do the violent and unendurable blows of the waves dash to pieces a firmly-built and well-manned ship: and so does a dense mass of darts shot from the hands of the enemy put to flight the most stedfast soldier. No one, therefore, ought to be over-confident, or rash in encountering temptations, even though he be brave in mind: but rather let us reflect upon the infirmity of our mind, and fear with soberness, lest perchance we prove a cause of ridicule to our tempters, by not being able to bear the brunt of the battle.

Let us, therefore, pray that we may not be tempted: for it is a thing difficult to escape from, and difficult to most men to endure unto the end. But when the conjuncture summons us of necessity thereto, then indeed, exerting all our strength, we must enter the conflict, and struggle for our souls, nothing fearing; but, on the contrary, calling to mind what Christ the Saviour of all said to us: "Fear ye not them who kill the body, but cannot kill the soul; but rather fear Him Who is able to destroy both soul and body in hell." As also that holy Apostle, who thus wrote: "Blessed is the man that endureth temptation: who, when he is proved, shall receive the crown of life, which God hath promised to them that love Him."

There are, however, many kinds of temptation; of which two are of universal occurrence, and common, and very general. And what these are it behoves us to tell. There are in the world many heresies; false apostles, and false teachers, who, gathering the wearisomeness of frigid inventions, and glorying in the arts of worldly wisdom, adulterate the language of the sacred

* St. Matt. v. 8.

* Ibid. x. 28.

* St. James i. 12.

proclamations, and multiply blasphemous words against their own pates: and as the Psalmist saith, "they set up their horn on high, speaking iniquity against God^b:" yea, and against God the Word, the Maker of all, Who, they say, is to be reckoned among those things that were made by Him; and is a servant, and not a Son; and a creature, and not the Lord. These, resisting the champions of the truth, persecute those whose choice it is to hold sound doctrine, and who defend the Divine glory, and endeavour to crown the Only-begotten Word of God with incomparable praises. When, therefore, any temptation arrives on this account, be not thou found one who throws away his shield, nor a soldier who runs from the battle, nor an athlete destitute alike of skill and courage. Wish not an unreasonable peace, the cause of future ruin; but remember that Christ the Saviour of all said, "Think not that I am come to bring peace upon earth; I am not come to bring peace, but a sword^c." And if perchance it happen that the persecutors possess worldly power, fear not the harm they can do thee, nor the danger even of blood, and the risk of life; but remember again the exhortation of the holy Apostle, who says, "Therefore let those also who suffer according to the will of God commend their souls to a faithful Creator^d." And again, "For let no one of you suffer as a thief, or as an evil-doer, or as one busy with other men's things; but if as a Christian, let him not be ashamed, but glorify God on this account^e." For it follows as a matter of course upon having to suffer, that we shall justly be accounted worthy of eternal honours. The struggle is not unrewarded; the labour is not in vain; for, as Paul said, "God is not unrighteous to forget your labour and your love, which ye have shewed in His Name^f." These, then, are the conflicts ordained for all who fear God, to give the proof of him who knoweth how to endure patiently. For the blessed martyrs are

^b Ps. lxxv. 5.^c St. Matt. x. 34.^d 1 St. Pet. iv. 19.^e Ibid. 15.^f Heb. vi. 10.

crowned, as "having fought a good fight, and finished their running, and kept the faith ^s."

Furthermore, other kinds of temptations there are besides this, common, so to speak, to every one, but which happen to each one differently. For as one of the holy Apostles said, "Let no man say when he is tempted, I am tempted of God; for God doth not tempt with evils: neither doth He tempt any one. But every one is tempted, when he is drawn away and enticed of his own lust. And afterwards lust, having conceived, bringeth forth sin: and sin, when it is consummated, bringeth forth death ^h." A struggle, therefore, and great danger, is laid upon every one, lest he fall into sin, and be led away from that which is seemly, wandering into wrongful deeds. Violent is the force of passions, and their wars against the mind of every one, a motley crowd and furious multitude of base pleasures. For some humble men into fleshly lust and filthy lewdnesses; while others lead them to the desire of gain, making their victims lovers of sordid hoards, and drawing them on to every blameful crime. Well, therefore, does it become us who are exposed to such serious evils, even though as yet we have not fallen into them, to pray, saying, "Lead us not into temptation, but deliver us from evil." For it were good for a man to run his course apart from evil: but if temptation assail, then be brave and unconquerable, rebuke the flesh, put a bridle on the mind, ask aid of God, the safety vouchsafed by power from on high. Be established and confirmed, not feeble, not easy to be ensnared; rather be cautious, and a lover of God more than a lover of pleasure: for then He will aid thee, and grant thee victory, Who is Saviour and Lord of all: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever. Amen ⁱ.

^s 2 Tim. iv. 7.

^h St. James i. 13.

ⁱ On St. Luke xi. 4.

LIST OF FATHERS.

ST. CLEMENT, Bishop of Rome in the first century. Probably the same mentioned by St. Paul, Phil. iv. 3.

ST. IGNATIUS. Said by St. Chrysostom to have been ordained by the Apostles. Ordained about A.D. 69. Martyred 107? 116?

ST. HERMAS. By some supposed to have been a disciple of St. Paul; the same mentioned Rom. xvi. 14.

ST. JUSTIN. Born A.D. 89? 118? Martyred about 167.

ST. IRENÆUS. Consecrated Bishop of Lyons A.D. 177.

TERTULLIAN. Born cir. 160; died cir. 240.

ORIGEN. Born cir. 186; died cir. 253.

ST. CYPRIAN. Born cir. 200? Became Christian cir. 246. Bishop of Carthage 248. Martyred 258.

VICTORINUS. Bishop of Pettaw cir. 270—290. Martyred cir. 303.

EUSEBIUS. Born cir. 264. Bishop of Cæsarea 315. Died cir. 340.

ST. ATHANASIUS. Born cir. 296. Bishop of Alexandria 326. Died 373.

ST. HILARY. Bishop of Poitiers cir. 350. Died 368.

ST. CYRIL (of Jerusalem). Born 315. Bishop of Jerusalem 351. Died 386.

ST. PACIAN. Born cir. 288. Bishop of Barcelona 370.

ST. BASIL THE GREAT. Born 329. Bishop of Cæsarea 370. Died 379.

ST. GREGORY NAZIANZENUS. Born cir. 329. Patriarch of Constantinople 370. Died 389 or 390.

ST. GREGORY NYSSENUS. Born cir. 331. Bishop of Nyssa cir. 370. Died 394?

ST. AMBROSE. Born 333 or 340. Archbishop of Milan 374. Died 397.

ST. JEROME. Born 331? 345? Presbyter and Monk of Bethlehem 378. Died 420.

ST. CHRYSOSTOM. Born cir. 347. Archbishop of Constantinople 398. Died 407.

EPIPHANIUS. Cir. 384.

ST. AUGUSTINE. Born 354. Baptized 387. Bishop of Hippo 395. Died 430.

ST. PETER CHRYSOLOGUS. Archbishop of Ravenna 433.

ST. CYRIL (of Alexandria). Bishop of Alexandria 412. Died 444.

THEODORET.

ST. VINCENT (of Lerins). Died 450.

AMMONIUS. Presbyter and Oeconomus of Alexandria 458.

VICTOR (of Antioch).

SEVERUS. Bishop of Antioch, cir. 513.

ST. GREGORY THE GREAT. Pope 590. Died 604.

Later writers quoted in the Notes.

The Venerable Bede, Presbyter and Monk of Yarrow. Eighth century.

Remigius. Presbyter and Monk of Auxerre. Ninth century.

Theophylact. Eleventh century.

Euthymius. Twelfth century.

The Catena of St. Thomas Aquinas.

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- VII. 1, (i. 24, 524, ii. 89); 6, (ii. 422, 573, 611); 7, (ii. 488); 9, (ii. 292, 488); 11, (ii. 292); 13, (ii. 427, 652); 15—21, (ii. 138); 16, (i. 486, ii. 477); 21, (i. 461); 22, (ii. 253); 24, (i. 253); 24—27, (i. 515); 28, 29, (i. 279).
- VIII. 1—13, (i. 152, ii. 638); 3, (ii. 281, 282); 4, (ii. 284); 5, &c., (i. 259); 8, (ii. 281); 10, (ii. 281, 282); 11, (ii. 137, 352, 402); 12, (ii. 402); 15, (ii. 641); 20, (i. 531); 21, 22, (ii. 375); 23—34, (i. 164).
- IX. 1—8, (ii. 280); 2, (ii. 579); 4, (i. 32); 9—13, (ii. 578); 12, (i. 13, ii. 55); 13, (ii. 610); 14, (i. 29); 18—26, (ii. 345).
- X. 5, (i. 253, 540, 543, ii. 237); 10, (ii. 85); 16, (ii. 288); 20, (i. 513); 25, (ii. 329); 28, (ii. 653); 29, (i. 87, ii. 654); 30, (i. 169); 32, (i. 212); 32, 39, (i. 212, ii. 402); 41, (ii. 319); 42, (ii. 83).
- XI. 2—10, (i. 27); 3, (i. 443); 10, (ii. 403); 11, (i. 537); 14, (i. 42, ii. 404); 19, (ii. 581); 24, (i. 341); 25, (ii. 59); 25—30, (ii. 422); 27, (i. 594, ii. 421, 538); 29, (i. 295, 531, ii. 565).
- XII. 2, (ii. 582); 24, (i. 268); 26, (i. 269); 27, (ii. 401, 569); 29, (ii. 391); 39, (i. 220, 312); 40, (ii. 178); 41, (i. 110, ii. 401); 42, (i. 110).
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- XVI. 9, (ii. 586); 13—19, (ii. 536); 19, (ii. 552, 585); 22, (i. 220, 388, ii. 267); 23, (i. 388, ii. 267); 24, (ii. 332); 27, (ii. 519).
- XVII. 10, (i. 42); 20, (ii. 167); 24—27, (i. 596, ii. 336, 553).
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- XXII. 1—14, (ii. 297); 15—22, (ii. 335); 17, (i. 307); 30, (i. 427); 32, (i. 267); 34—46, (ii. 265); 40, (ii. 254); 43, (i. 546); 43, 44, (i. 56); 43—46, (i. 335).
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- XXIV. 23—31, (i. 185); 30, (i. 404, ii. 494); 35, (i. 232).
- XXV. 12, (i. 140); 34, (i. 180, 234, ii. 497); 35—45, (i. 118, ii. 155); 40, (i. 135, ii. 462); 41, (i. 343); 42, (ii. 140); 42, 43, (i. 7).
- XXVI. 2, (i. 388, 394); 25, (i. 329, 389); 28, (i. 356, 364); 33, (i. 331); 35, (i. 332); 39, (ii. 354, 649); 41, (i. 243, ii. 528);

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- I. 24, (ii. 163); 31, (ii. 641); 40, (i. 153).
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- I. 15, (ii. 455); 17, (i. 43); 18, (ii. 456); 26—38, (ii. 452); 35, (ii. 435); 57—80, (ii. 521).

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- XXIII.** 1—49, (i. 386); 4, (i. 388); 34, (i. 64, 552, ii. 238); 40—43, (i. 399); 41, (i. 388); 43, (ii. 628); 46, (i. 401); 47, 48, (i. 316); 49, (i. 598).
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- I.** 1, (i. 69, 180, 575, ii. 269, 438, 478, 485); 1—14, (i. 47); 3, (ii. 425, 540); 6, (i. 322); 7, (i. 322, ii. 414); 8, 9, (ii. 479); 11, (ii. 442); 13, (ii. 17); 14, (i. 472, ii. 478, 485); 19—28, (i. 39); 22, 23, (ii. 515); 27, (i. 28); 29, (i. 28, 31, 387, 394); 31, (i. 139); 33, (i. 28); 40, (ii. 419); 42, (ii. 375); 49, 50, (ii. 538).
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XIV. 1—14, (ii. 495); 6, (i. 387, 476, ii. 382); 8, (i. 280); 10, 11, (ii. 312); 12, (ii. 560); 15, (i. 538, ii. 266); 15—17, (i. 323); 15—31, (i. 569); 16, (i. 535, 538, 563, ii. 514); 19, (ii. 388); 23, (ii. 234, 600); 27, (i. 38, 474); 28, (ii. 478); 30, (ii. 177, 573).
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- XVIII.** 6, (ii. 343); 15, (ii. 553).
- XIX.** 1—37, (i. 412); 11, (i. 308); 23, 24, (i. 346); 24, (i. 398); 30, (i. 400, 472); 34, (i. 472); 37, (i. 180, ii. 178).
- XX.** 1—10, (i. 440); 6, (ii. 553); 19—23, (i. 474); 22, (i. 536); 24—31, (ii. 383); 25, (i. 70, 455); 29, (i. 70, ii. 364).
- XXI.** 4—8, (ii. 95); 6, (ii. 97); 8, 9, (ii. 96); 15, (ii. 46, 520); 16, (i. 212); 19, (ii. 46); 19—25, (i. 78); 21, (i. 369); 25, (i. 581, ii. 241, 387).
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- I.** 1—11, (i. 531); 5, (i. 563); 7, (i. 369); 8, (i. 476); 15—26, (ii. 416); 20, (i. 548); 40, (ii. 419).
- II.** 1, (i. 536); 1—11, (i. 563); 4, (ii. 51); 14, (i. 546); 29, (ii. 267); 31, (ii. 509); 41, (i. 224); 46, (i. 580).
- III.** 12, (i. 23, 153, 369); 24, (i. 56).
- IV.** 4, (ii. 224); 29, 31, (i. 526); 32, (i. 580).
- V.** 5, (ii. 560); 12—16, (ii. 560); 15, (ii. 77); 19, (ii. 533); 32, (i. 80); 34—39, (ii. 530); 36, 37, (ii. 336); 41, (i. 36).
- VI.** 15, (i. 62).
- VII.** 24, 27, (ii. 236); 37, (ii. 364); 51, (i. 63); 55—60, (i. 62).
- VIII.** 14—19, (i. 592); 26—29, (ii. 391).
- IX.** 1—22, (ii. 389); 4, (i. 107, ii. 286, 462); 21, (ii. 394).
- X.** 15, (i. 369); 31—33, (ii. 391); 34—43, (i. 444); 34—43, (ii. 582, 641); 41, (i. 534, ii. 386); 47, (ii. 141).
- XI.** 20—30, (ii. 505); 27—30, (ii. 542).
- XII.** 1—3, (ii. 542); 1—11, (ii. 530); 19, (i. 84).
- XIII.** 26—41, (i. 457); 46, (i. 117, ii. 519).
- XV.** 7, (ii. 505); 9, (i. 479, 498); 10, (ii. 604).
- XVI.** 17, (ii. 164).
- XVII.** 7, (i. 307); 28, (i. 53, 339).
- XIX.** 12, (ii. 77).
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- I.** 17, (i. 598, ii. 498); 20, (ii. 206); 21, (ii. 214); 23, (i. 428); 28, (ii. 270, 424, 573); 32, (ii. 126).
- II.** 6, (i. 585); 14, (i. 444); 18, (i. 123); 28, (ii. 520).
- III.** 1, 2, &c., (ii. 186); 12, (ii. 441); 15, (ii. 34); 21, (i. 102); 23, (ii. 584); 29, (ii. 366).
- IV.** 3, (i. 98); 5, (ii. 503); 8—14, (i. 98); 17, (i. 283).
- V.** 3—5, (i. 193); 5, (i. 558, ii. 27, 51, 52); 8, (ii. 34); 12—17, (i. 398); 17, 18, (i. 587); 20, (i. 360, 375, ii. 445).
- VI.** 3—11, (ii. 100); 4, (i. 437); 4—6, (ii. 15); 6, (i. 350); 17, (ii. 423); 19, (ii. 153); 19—23, (ii. 121); 21, (i. 204, ii. 333).
- VII.** 14, (ii. 187); 22, 24, (i. 253); 23, (i. 252, ii. 445, 648).
- VIII.** 1, 2, (ii. 107); 8, 9, (ii. 205); 9, (i. 89); 10, (i. 218); 12—17, (ii. 130); 15, (i. 90); 18, (ii. 308, 430); 18—23, (ii. 72); 23—25, (ii. 511); 24, (ii. 27, 491); 25, (ii.

- 491); 28, (ii. 505); 32, (ii. 25, 595); 35, (ii. 652); 36, (ii. 531).
- IX.** 3, (ii. 237); 4, (ii. 133); 6, (i. 114); 6—8, (ii. 456); 30, 31, (ii. 372).
- X.** 1, (ii. 238); 2, (i. 561, ii. 238); 3, (i. 559, ii. 424, 481); 6, 7, (ii. 433); 6—8, (ii. 365); 6—10, (i. 509); 8, (ii. 198); 8—10, (ii. 479); 9—21, (ii. 365); 10, (i. 348, ii. 40); 15, 17, (ii. 206).
- XI.** 2, (i. 488); 13, (ii. 165); 24, (i. 238); 25, (i. 348); 33, (ii. 17).
- XII.** 1—5, (i. 120); 3, (i. 555); 4—7, (ii. 160); 6—16, (i. 131); 10, (ii. 565); 15, (i. 216); 16, (ii. 58); 16—21, (i. 148); 17, (ii. 88); 18, (i. 134, ii. 322); 19, (i. 497, ii. 89, 113).
- XIII.** 1—7, (i. 159); 7, (ii. 339); 8, (ii. 321); 8—14, (i. 1); 10, (i. 508); 11, (i. 236); 14, (ii. 131).
- XIV.** 23, (ii. 512).
- XV.** 4—13, (i. 11); 8, (ii. 566); 12, (i. 53, ii. 448); 19, (ii. 598); 20, (i. 390).
- XVI.** 22, (ii. 215); 25, 26, (i. 318).

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- I.** 4—8, (ii. 260); 10, (ii. 249); 11, 12, (i. 374); 13, (ii. 19); 18, 23, (i. 387); 30, (ii. 357).
- II.** 3, (ii. 153); 8, (ii. 445); 10, 11, (i. 594); 14, (ii. 9, 205); 29, (ii. 385).
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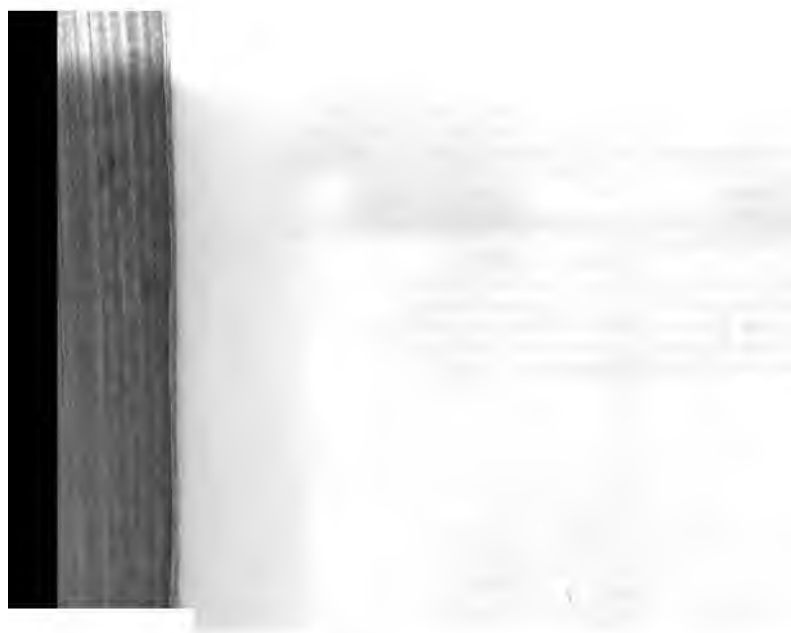
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- Vol. i. p. 74, notes, *for* 1 St. John xi. 12, *read* 1 St. John ii. 1, 2.
,, 107, line 15, *for* movement *read* moment.
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